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THE USE OF INDIRECT DISCOURSE IN THE WORKS OF ST. AMBROSE

A Dissertation

SUBMITTED TO THE FACULTY OF LETTERS OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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TO THE SISTERS OF SAINT JOSEPH

OF

CONCORDIA, KANSAS

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PREFACE

It has often been alleged of late Latinity, and quite correctly so, that its most notable departure from Classical usage is to be found in the constructions of Indirect Discourse. It is the aim of the present study to examine the use of Indirect Discourse in the works of St. Ambrose.

I have taken the Indirect Statement, the Indirect Question, the Indirect Command, and the Indirect Wish as the various phases of indirect quotation properly falling within the scope of this investigation, making exception of these constructions only when involved in conditional sentences. The use of conditional sentences as directly and indirectly quoted in St. Ambrose is a topic quite worthy of a special investigation by itself.

Each phase of Indirect Discourse is briefly characterized from the viewpoint of Classical as well as late Latin, followed by complete statistics of the occurrence of each phase in the works of St. Ambrose. All deviations from the usages of the Classical language are indicated as they arise in the presentation of the material.

This study of the use of Indirect Discourse in the works of St. Ambrose is divided into six chapters with a general summary. Chapter I gives a brief sketch of the historical development of Indirect Discourse together with a résumé of the status of Indirect Discourse in late Latinity as revealed by the studies[1] thus far completed on the subject. Chapter II treats of the Indirect Statement expressed by the Infinitive and Subject-Accusative. Chapter III deals with the Indirect Statement expressed by a clause with a finite mood. Chapter IV is concerned with special features which occur in the use of the Infinitive with Subject-Accusative and Clause Constructions in Indirect Statement. Chapter V treats of the Indirect Question. Chapter VI deals with the Indirect Command and Indirect Wish. Finally in the general summary I have presented briefly the results of my study.

[1] Cf. Bibliography.

For my text as far as possible I have used that edited by Schenkl and Petschenig in the *Corpus Scriptorum Ecclesiasticorum Latinorum.*[2] For those works of St. Ambrose which have not as yet appeared in the "Corpus," the Benedictine edition reprinted by Migne in 1845, *Patrologia Latina,* Vols. XIV-XVII, was used. In making my citations, I have given preference to the works edited in the *Vienna Corpus* as being modern critical texts, presenting these before those of the Migne, the former being designated by V. C. and the latter by M. However, I do not think that in this study, any significant change in my conclusions would have resulted if I had had modern critical texts for all the works of Ambrose, since where comparison between the two texts is possible I have found very few differences in the constructions of Indirect Discourse. It occasionally happens in the Migne that two successive paragraphs or even chapters are numbered the same. In all such instances I have designated the second paragraph or chapter, as the case may be, as prime, e. g. 24 and 24′. The *De Lapsu Virginis Consecratae,* for the most part considered doubtful, has been included in this study together with the works recognized as genuine because of the definite stand taken recently for its authenticity by Dom Morin.[3] The abbreviations by which the works of St. Ambrose are designated in this study are given below in the order in which I have made my citations.

V. C.	Hex.	Hexameron.
	Par.	De Paradiso.
	Cain	De Cain et Abel.
	Noe	De Noe.
	Abr.	De Abraham.
	Isaac	De Isaac et Anima.
	Mort.	De Bono Mortis.
	Fug.	De Fuga Saeculi.
	Iacob	De Iacob et Vita Beata.
	Ios.	De Ioseph Patriarcha.
	Patr.	De Patriarchis.
	Hel.	De Helia et Ieiunio.
	Nab.	De Nabuthae.

[2] Ibid.

[3] Schanz, 345.

	Tob.	De Tobia.
	Int.	De Interpellatione Iob et David.
	Apol.	Apologia Prophetae David.
	Expl. Ps.	Explanatio Psalmorum XII.
	Pro. Expos.	Prologus, Expositio Psalmi CXVIII.
	Expos. Ps.	Expositio Psalmi CXVIII.
	Pro. Ex. Luc.	Prologus, Expositio Evangelii secundum Lucam.
	Ex. Luc.	Expositio Evangelii secundum Lucam.
M.	Off.	De Officiis Ministrorum.
	Vir.	De Virginibus.
	Vid.	De Viduis.
	Virg.	De Virginitate.
	Inst.	De Institutione Virginis.
	Exh.	Exhortatio Virginitatis.
	Lap.	De Lapsu Virginis Consecratae.
	Fid. Pro.	Prologus, De Fide.
	Fid.	De Fide.
	Spir. Pro.	Prologus, De Spiritu Sancto.
	Spir.	De Spiritu Sancto.
	Inc.	De Incarnationis Dominicae Sacramento.
	Poen.	De Poenitentia.
	Myst.	De Mysteriis.
	Exc.	De Excessu Fratris Sui Satyri.
	Val.	De Obitu Valentiniani Consolatio.
	Theo.	De Obitu Theodosii Oratio.
	Aux.	Sermo contra Auxentium de Basilicis Tradendis.
	Ep.	Epistulae.

I am pleased to have the opportunity of acknowledging my indebtedness to Dr. Roy J. Deferrari, Head of the Department of Greek and Latin at the Catholic University of America, who suggested the subject of this investigation and directed its development, and of expressing my sincere gratitude to him for his constant interest and kindly encouragement throughout the entire course of this study. I am further indebted to Dr. Martin R. P. McGuire also of the Department of Greek and Latin, who thor-

oughly examined the work and made valuable suggestions. I also acknowledge with gratitude the careful reading and criticism of my manuscript made by the Reverend Arthur A. Vaschalde, Ph. D., Professor of Semitic Languages. Finally, my sincere thanks are due to the Superiors and members of my Community, who afforded me the opportunity of making this study.

SISTER MARIE ANTOINETTE MARTIN.

Feast of the Annunciation,
March 25, 1930.

THE USE OF INDIRECT DISCOURSE IN THE WORKS OF ST. AMBROSE

CHAPTER I

A Sketch of the Historical Development of Indirect Discourse

Indirect Discourse in broadest terms may be defined as the subordination of the words of one speaker to those of another. No traces of such a subordination, as far as we know, are to be found in the Parent Language, the tendency of primitive speech being paratactical rather than hypotactical. The descendent languages Greek and Latin, on the other hand, present definite systems of Indirect Discourse from earliest times. This development in Indirect Discourse, however, followed different lines in the two languages. Thus, in Classical Latin, the Indirect Statement was regularly expressed by the Infinitive and Subject-Accusative while in Classical Greek, this was only one of the various ways by which the Indirect Statement could be expressed.

It is with the development of Indirect Discourse in the Latin Language that we are here concerned. As already stated, the Indirect Statement was regularly expressed in Classical Latin by the Infinitive and Subject-Accusative. This construction persevered intact throughout Classical times and, although never entirely abandoned even by the later writers, was nevertheless destined to give way to a construction which completely replaced it in the modern descendants of the Latin tongue, namely the Romance Languages. This was the employment of the particles *Quod, Quia, Quoniam* etc. with the finite moods after *verba declarandi et sentiendi.*

The question of the origin of this substitution of *Quod, Quia, Quoniam* etc. with the finite moods for the Infinitive and Subject-Accusative after *verba declarandi et sentiendi* is a much mooted one.[1] The seemingly spontaneous prominence of the construction

[1] Cf. Bonnet, 360 and Goelzer (1), 375.

in the literature of the third and fourth centuries has led some to believe that its origin is to be assigned directly to Greek influence, that is, to the zealous efforts of the early translators of the Greek Bible to translate literally. Others, however, not losing sight of the fact that a few scattered examples of the construction are to be found in the earlier literature which had nothing in common with translators and Greek influence, prefer to explain its origin as the revival of a popular idiom of earlier times. At any event, we know that the language was already in possession of an idiom closely allied to the new construction in the Quod-Fact clause and the analogy between the two constructions is relatively close.[2] Accordingly, it does not seem at all unreasonable to assign this new feature of Latin syntax to the combined influence of popular idiom and foreign influence, the one fostering its development from the beginning, the other coming at a later date bringing about its completion.

Our first positive example of this substitution of a pure Quod-Clause for the Infinitive and Subject-Accusative after *verba declarandi et sentiendi* is found in Bell. Hisp. 36, 1. Ibid. 10, 2 and 18, 6 are sometimes cited but with insufficient certainty as also those alleged examples of Plautus and Terence for the Archaic Period. The next positive examples are found in C. Julius Hyginus, Astr. 2, 31 and 4, 14, some thirty years later. Then we find four examples in Petronius, Satires, 45, 10; 46, 7; 71, 10; 131, 7. It should be noted that these are cast in conversational style and were undoubtedly influenced by contact with the popular language. Successive examples occur in Suetonius, Tit. 8, 1; Tacitus, A. 3, 54; 14, 6; Pliny the Younger, Ep. 2, 11, 6; 3, 9, 6; Florus, 1, 23, 2 and Justinus, 1, 79; 2, 5, 13; 16, 5; 27, 3, 8; 32, 3, 14; 40, 1. With the construction still on the increase we find eleven examples in Apuleius, fourteen in Gellius, a still greater relative frequency in the Scriptores Historiae Aug., until it becomes firmly established by the second half of the second century of our era. It is significant to note that all examples are outside the Classical writers of the Golden Age.

Within the course of another century, we find the phenomenon

[2] Kühner-Stegmann, II, 2, 274 and Stolz-Schmalz, 720.

not only more widespread but taking on several new developments. These changes become especially manifest in the Latin of the Church Fathers. The construction is no longer confined to *quod* and the Subjunctive as it had been almost exclusively heretofore. *Quia* and even *quoniam* now begin to be used interchangeably with *quod* and apparently with no set rule as to the governing mood. We find both used in the Latin of Cyprian as well as in that of Lactantius whom we know to have been a zealous imitator of Ciceronian Latinity.[3] At this period of its development, there can be no doubt but that the use of *quia* and *quoniam* is in direct imitation of the ὅτι construction of Greek syntax, to the influence of which the Church Fathers were necessarily directly exposed at this time.[4] It is noteworthy also that an analogous change is to be found within the Greek itself in the use of οὕνεκα, ὁθούνεκα, and διότι after *verba sentiendi* in place of ὅτι.[5] Later, a still more remarkable development is observed in the use of *eo quod* and even of an occasional *quomodo* and *ut* in exactly the same meaning as *quod* in this connection.

The interchange of the *Quod, Quia, Quoniam* etc. construction with that of the Infinitive and Subject-Accusative takes place, as far as can be ascertained, without any apparent reason on the part of the author, always remaining however, as we shall see, in lesser proportion even in the Church Fathers themselves. Both constructions sometimes occur even in juxtaposition after the same verb. Bayard,[6] commenting on this feature in the Latin of St. Cyprian, says: "Quant à la raison qui fait préférer une forme d'expression à l'autre, on ne la voit guère. L'auteur ne semble pas y mettre de différence notable, si l'on peut juger des *Tituli* par la phrase suivante du texte courant, où il rapproche les deux constructions: 36. 6 conplexus sum vero libellos duos pari qualitate moderatos: unum quo ostendere enisi sumus, Iudaeos secundum quae fuerant praedicta a Deo *recessisse,* et in indulgentiam Domini . . . *perdidisse, successisse* vero in eorum locum Christianos . . . item libellos alius continet Christi sacramentum, *quod* idem *venerit*

[3] Kühner-Stegmann, II, 2, 275. Cf. also Dräger, II, 232-233.
[4] Ibid.
[5] Kühner-Blass-Gerth, II, 2, 355-357.
[6] Bayard, 230.

qui secundum scripturas adnuntiatus est, et *gesserit* ac *perfecerit* universa, quibus intellegi et cognosci posse praedictus est." The same author [7] proceeds with a slight modification of his statement which is to the point here. "Il faut remarquer d'ailleurs que les *Tituli* du troisième livre des *Testimonia* où l'on ne trouve que la proposition infinitive énoncent des jugements sur ce qu'il faut faire ou éviter (*non iurandum, non maledicendum* 102. 19) tandis que dans les autres *Tituli,* où domine *quod* et le subjonctif, c'est plutôt de faits qu'il est question. D'après cela il semblerait que la nuance entre les deux expressions soit dans la plupart des cas la suivante: avec la proposition infinitive, l'auteur exprime un fait ou un jugement d'une façon ferme comme chose acquise et certaine: *Iudaeos* in offensam Dei graviter *deliquisse* (37. 3) = *Iudaei* . . . graviter *deliquerunt: agapem* . . . *exercendam* (102. 5) = *agape exercenda est.* Avec le subjonctif et *quod,* l'auteur exprime la pensée (qui d'ailleurs est la sienne) en la présentant comme l'object d'une démonstration à fournir, ou comme un fait formant le contenu d'un *capitulum. Quod* équivaut alors à *que* ou à *comme quoi* dans nos en-têtes de chapitres." Colbert [8] remarks on this feature in the Latin of St. Augustine's *De Civitate Dei:* "In the two following passages, we note that Augustine, while using *quod* with the Indicative is mindful of the classical construction, since the accusative and the infinitive construction immediately follows: Laudat idem Sallustius temporibus suis magnos et praeclaros viros, Marcum Catonem et Gaium Caesarem, dicens *quod* diu illa res publica non *habuit* quemquam virtute magnum, sed sua memoria *fuisse illos duos* ingente virtute, diversis moribus, V, 12. Sed, a homo acutissime, num in istis doctrinae mysteriis illam prudentiam perdidiste, qua tibi sobrie visum est, *quod* hi, qui primi populis simulacra constituerunt, et metum *dempserunt* civibus suis et errorem *addiderunt,* castiusque deos sine simulacris *veteres observasse Romanos?* VII, 5." Hagendahl [9] remarks similarly concerning the Latinity of Ammianus Marcellinus: "Ut apud alios serioris aevi auctores ita apud Ammianum particula *quod* pro accusativo post verba sentiendi et declarandi posita multum viget. Utraque structura unum idemque verbum semel

[7] Ibid. [8] Colbert, 51. [9] Hagendahl, 128.

sequitur 18, 6, 16 (147, 25) pandit rerum integram fidem docetque, quod . . . ad Persas abierat profugus, exindeque . . . speculatorem se missum ad nostra saepe veros nuntios reportasse. at nunc se a Tamsapore et Nohodare optimatibus missum . . . ad eos redire, quae didicerat, perlaturum." And again, Hartel [10] finds the same procedure in the Latinity of Lucifer of Cagliari: ". . . , oder es finden sich beide Konstructionem nebeneinander z. B. adhuc filios Israel fornicatos clamat sacra scriptura in filias Moabitarum et quod vocati ab eis manducaverunt immolata idolis et eadem adorasse idola 210, 10, indigne fers, cur defendamus, quod claritas una sit patris et unici eius filii, non esse novum quod asseverabamus, sic semper fuisse creditum 292, 10." Nor should this successive use of both constructions seem in any way strange since our earlier examples manifest it as early as Tacitus, A. 14, 6. Mood usage too, of which we shall have occasion to speak more in detail later, presents an interesting change in the use of the Indicative and the Subjunctive successively, sometimes following one and the same verb. Ceccopieri [11] says of the Latin of Filastrius: "In due passi il *quod* e seguito dal congiuntivo e dall' indicativo: qui opinantur de Helia quod ei corvi carnes et panem adtulerint non adtendentes quod propheta non carnes edebat aliquando (154, 1) . . . ; dicentes quod dimiserit carnem et sic ascendit in caelum (71, 1)."

Another aspect of this phenomenon deserving of brief mention here is the use of *quod* (sometimes even *quia* and *quoniam*) to introduce an Infinitive and Subject-Accusative construction. It may be dismissed, however, with the general statement that it is not common, being found for the most part only among the less careful writers. Ceccopieri [12] cites two examples in Filastrius: "Degno di attenzione per il suo sapore popolare è l'uso del *quod* per introdurre una proposizione infinitiva: docentes de quattuor animalibus quod leonem regnem esse Parthorum (56, 1); putant quidam quod ex quo venit dominus, non plus non minus fieri annorum numerum nisi trecentorum sexaginta quinque (106, 1)." And Hartel [13] says similarly for the Latin of Lucifer of Cagliari:

[10] Hartel, 49.
[11] Ceccopieri, 50.
[12] Ibid., 51.
[13] Hartel, 49.

"In ähnlicher Weise leiten *quia* und *quod* einen Accus. c. inf. ein: 29, 29 saepe diximus quia . . . nihil aliud nos illum voluisse adsequi, 310, 27 te scire volo quia . . . in aeternum te periturum, 51, 15 videas quod . . . et ita tibi posse repraesentari, 313, 3 prospicimus quod enim . . . nec secari inuri exedi morderique esse inimicum." It may be stated also that it is not difficult of explanation. In general, it would seem that the force of the particle has become so lessened as not to be felt at all after the governing verb. It is undoubtedly another shade of Greek influence, since ὅτι with the Infinitive and Subject-Accusative is to be found in the Greek of the New Testament.[14]

I now come to one of the most important considerations of all regarding this feature of late Latin and one which as yet has not been sufficiently investigated. This is the question of the mood usage after the *Quod, Quia, Quoniam* etc. construction in the various authors. Individual monographs on late Latinity have done much to elucidate the subject, but much remains to be done especially by way of a comparative study from which alone a satisfactory solution of the problem can be obtained. In fact, the whole matter stands in need of a fresh approach which is, indeed, already being made by Löfstedt and his school.

A cursory sketch of definite statements on the subject will perhaps serve best to show the progress and present status of this study. Kühner-Stegmann[15] simply states that the Subjunctive antedates the Indicative in use. Kaulen,[16] in his study of the Latin of the Vulgate, observes that the use of the Subjunctive and the Indicative is subject to no set rule. Goelzer[17] makes a similar statement in his study of the Latin of St. Jerome. Mayen,[18] however, in his detailed study of the subject in many authors formulated the rule: "Modus in enuntiatis a *quod* vocula incipientibus est fere coniunctivus. Interdum occurrit indicativus (apud Petronium, Tacitum, Plinium minorem, Gellium, auctorem declam. mai. et apud omnes provinciales); frequenter extat nonnisi

[14] Cf. Stolz-Schmalz, 721.
[15] Kühner-Stegmann, II, 2, 274-275.
[16] Kaulen, 291.
[17] Goelzer (1), 375-376.
[18] Mayen, 56.

in paucis versionibus (Tertull. Itala, past. Herm.) et apud Alcinum Avitum. Contra in enuntiatis, quae a particulis *quia quoniam quomodo* incipiunt, fere invenitur indicativus; scriptores eccles. perraro tantum utuntur coniunctivo, quem Lucifer solus praefert." A complete departure from this rule marks the rise of the new theory of Löfstedt of which we shall have occasion to speak later. Something quite in advance of Mayen and foreshadowing, as it were, the theory of Löfstedt is to be found in Bonnet.[19] The passage deserves to be quoted in full: "Quant au mode exigé, c'est l'indicatif, si l'auteur affirme ou nie directement et absolument, pour son propre compte; le subjonctif, s'il rend la pensée d'un autre, ou si la sienne est pour ainsi dire brisée et reflétée, présentée indirectement, comme le serait celle d'un autre. Il en résulte qu'on trouve tantôt le subjonctif, tantôt l'indicatif dans des phrases absolument semblables, après *quia* aussi bien qu'après *quod.*" Juret[20] quotes the above in part and states that it is applicable to what he has found in the Latin of St. Filastrius. Finally, I shall quote Bayard[21] whose remark on the Latin of St. Cyprian is also significant: "Quant au mode employé, c'est toujours l'indicatif avec *quoniam* ou *quia;* avec *quod,* c'est l'indicatif ou le subjonctif, selon que l'auteur entend marquer qu'il parle pour son propre compte, ou qu'il ne donne pas ce caractère à l'expression de la pensée: c'est pourquoi l'on trouve plus souvent le subjonctif avec les verbes qui peuvent servir à annoncer la pensée d'un autre comme *dire, déclarer,* et plus souvent l'indicatif avec ceux qui signifient *savoir.*"

Of more recent date are the observations of Löfstedt on the subject, which, as we have already stated, were foreshadowed by Bonnet,[22] Bayard,[23] and Juret[24] and which seem to represent an important step toward the final settlement of the problem. In his commentary on the *Peregrinatio Aetheriae*[25] he refutes the rule established by Mayen.[26] He shows that such a statistical method of procedure can never be the key to a solution but holds rather for a psychological interpretative method to which each individual

[19] Bonnet, 661-662.
[20] Juret (2), 147.
[21] Bayard, 231-232.
[22] Bonnet, 661-662.
[23] Bayard, 231-232.
[24] Juret (2), 147.
[25] Löfstedt (2), 120-123.
[26] Mayen, 56.

case is to be submitted. Further, he maintains that it is only through this interpretation of attendant circumstances that mood usage can be understood. Thus, Löfstedt made a significant advance in the way of correctly establishing the mood relations after the various particles. Within the past decade this theory has been developed further by Salonius [27] and Svennung.[28]

With the view of later comparing the results of my investigation of Indirect Discourse in the works of St. Ambrose with the results of similar studies, I shall here note briefly such statistics regarding the relative frequency of the Infinitive with Subject-Accusative and the *Quod, Quia, Quoniam* etc. constructions in late Latin writers as have already been given. Mayen's [29] investigation of Tertullian shows 2500 *acc. c. inf.*, 56 *quod*, 11 *quia*, and 7 *quoniam*. In Cyprian, also according to Mayen,[30] we find 918 *acc. c. inf.*, 38 *quod*, 24 *quia* and 12 *quoniam*. The observations of Bayard [31] relative to the *Testimonia ad Quirinum* and the *Ad Fortunatum de Exhortatione Martyrii* of Cyprian are of special interest in showing the distribution of the two constructions. He says: "*Les Tituli* de l'*Ad Quirinum* sont au nombre de 174, pour les trois livres: 24 pour le premier, 30 pour le second, et 120 pour le troisième. Or, dans les deux premiers livres, on trouve la proposition infinitive quatre ou cinq fois en tout, et partout ailleurs *quod* avec le subjonctif; dans le troisième livre, au contraire, il n'y a aucun exemple de *quod* avec le subjonctif: on a presque partout (exactement 117 fois) la proposition infinitive. Dans les *Tituli* du traité *Ad Fortunatum*, les propositions infinitives sont à celles qui commencent par *quod* dans la proportion de 7 contre 4." And he adds: "En totalité la proportion est donc de plus du double en faveur de la proposition infinitive." For Lucifer of Cagliari, to quote Mayen [32] again, we have 638 *acc. c. inf.*, 70 *quod*, 31 *quia* and 1 *quoniam*. Adams [33] characterizing the situation in the *Letters* of St. Ambrose says: "There are approximately 159 examples of *quod, quia* and *quoniam*, with a finite mood after *v. declarandi et sentiendi* in contrast with 700 examples of the

[27] Salonius, 299-310.
[28] Svennung, 86-89.
[29] Mayen, 48.
[30] Ibid.
[31] Bayard, 230.
[32] Mayen, 48.
[33] Adams, 84.

classical infinitive-accusative construction." Then by means of an accompanying table, the distribution of particles for the 159 examples of the clause construction is shown to be 105 *quod,* 47 *quia* and 7 *quoniam.* Juret [34] makes the following remark for St. Filastrius: "Pour caractériser la syntaxe de notre auteur, il est instructif de comparer l'*acc. c. inf.* avec les prop. conjonctives qui le remplacent. La prop. infinitive ou *acc. c. inf.* existe 450 fois, la prop. conj. 120 fois environ, y compris 4 prop. *quia* et 3 prop. *ut.* La prop. conj. remplace 7 fois plus souvent l'*acc. c. inf.* après les v. déclaratifs qu'après les v. de connaissance." For the *Confessions* of St. Augustine we have the observations of Arts,[35] who although not citing definite numbers for the frequency of the infinitive construction nevertheless gives a fair idea of the relative frequency by an exact enumeration of the clause construction as follows: "After *verba sentiendi* and *declarandi* the infinitive with subject accusative is the regular construction in Classical times. Most of Augustine's indirect discourse after these verbs is in conformity with Classical usage. However, he has twenty-nine indirect statements expressed with *quod* and the subjunctive and twenty-five with *quod* and the indicative; also twenty examples with *quia* and the indicative, six with *quoniam* and the indicative, and one with *quoniam* and the subjunctive." Similarly the situation in the *De Civitate Dei* can be estimated from the remark of Colbert: [36] "In Christian writers we find *quia, quod,* and *quoniam* with the indicative used very frequently. Augustine gives preference to the *quod* construction. One instance of *quia* and a great number of *quod* and the indicative occur." The one example of *quia* is cited and some thirty examples of *quod.* Dokkum [37] shows similarly for the *Letters,* 111 *quod,* 84 with the Subjunctive and 27 with the Indicative, and 23 *quia,* 3 with the Subjunctive and 20 with the Indicative. Regnier [38] gives examples of both *quod* and *quia* for the *Sermons* of St. Augustine merely to indicate, as he states, that Augustine had no dislike for the construction saying nothing, however, as to relative frequency. Bonnet [39] for Gregory of Tours says: "Donnons enfin une idée de la proportion numérique qui

[34] Juret (2), 146.
[35] Arts, 103-104.
[36] Colbert, 50-51.
[37] Dokkum, 67.
[38] Regnier, 111-112.
[39] Bonnet, 666.

existe entre la proposition infinitive et ses principaux remplaçants, *quod* et *quia*. Dans le l. VIII de l'Histoire des Francs, on compte cinquante-quatre propositions infinitives, onze infinitifs avec le verbe passif (dicitur, etc.), onze propositions par *quod*, et neuf par *quia*. Dans les dix premiers chapitres de la *Vie des Pères*, on trouve soixante-dix propositions infinitives, et six infinitifs avec le verbe au passif; treize propositions par *quod*, et treize par *quia*; une fois enfin *quod* est construit avec l'infinitif. On voit que la proposition infinitive se maintient encore en forte majorité." Goelzer [40] in his study on the Latin of St. Jerome does not indicate the relative frequency of the constructions but rather concerns himself with the effect of the clause construction on the Latin of that Saint. After citing numerous examples he observes: " On voit, par cette multitude d'exemples, comme, à cette époque, les tours populaires pénétraient aisément dans la langue écrite. La construction avec *quod* au lieu de la proposition infinitive ne contribue pas peu à donner au style de saint Jérôme, comme à celui de ses contemporains, une physionomie toute moderne." The same author's remark on St. Avitus [41] is also significant for our purpose: " Ainsi il est intéressant de voir que saint Avit et ses contemporains paraissent, notamment avec les verbes de sentiment, employer l'infinitif accompagné d'un accusatif sujet de préférence à la tournure par *quod* suivi d'un mode personnel."

The foregoing observations on late Latin writers may be taken as giving a fair idea of the usage of Indirect Discourse in late Latinity. Accordingly we conclude that the departure from Classical usage is not as extensive as has generally been intimated. The substitution of the *Quod, Quia, Quoniam* etc. construction for the Infinitive and Subject-Accusative is only an occasional turn and far from competing even on an equality with the classical construction is found to have remained always in a comparatively lower proportion. Finally, within the new construction itself we see *quod* in greatest preference, closely followed, however, by *quia*, while *quoniam* is rare.

It now remains for me to consider briefly the other phases of Indirect Discourse, namely, the Indirect Question, the Indirect

[40] Goelzer (1), 381. [41] Ibid. (2), 254.

Command, and the Indirect Wish. As regards the Command and Wish of indirect quotation little need be said since these constructions show no notable departure from classical usage except in a considerable extension of the number of verbs governing the construction. The mood is regularly the Subjunctive and we find this as carefully observed in late Latin writers as in classical writers. In view, however, of the alleged wide deviation from classical usage in the case of the Indirect Question in late writers, I can not dismiss this matter at once.

The mood of the Indirect Question in Classical prose was the Subjunctive, and literature bears witness to the fact that this was carefully observed in the elegant style maintained throughout Classical times.[42] It must not be supposed, however, that the Indicative Indirect Question found in the Archaic period of the Latin Language and in the period of its literary decline ceased to exist in Classical times because it was entirely avoided in classical artistic prose. On the other hand, in all probability it was frequent at all times in popular speech, always holding its own in the spoken language. As Bräunlich[43] has shown, it is not a feature peculiar to early and late Latin, but rather common to all Latin. To be sure, Bräunlich's extensive work on the subject has allowed interpretation to function strongly in establishing evidence and in many instances seems extremely far-fetched, as for example, the considering of Indicatives in pure relative clauses as Indirect Questions,[44] but the general conclusion is sound. Granting then that the Indicative Indirect Question has always been prominent in popular speech, its appearance from time to time in less elegant literature is only natural, and this is especially true of late Latinity, with which we are here concerned, when the barriers of classical usage were being broken by so many and varied influences. Yet even here, as we shall see, the Indicative Indirect Question is the exception and not the rule; for in no period as long as Latin Letters endured, do we find the use of the Indicative in any way preponderating over the Subjunctive in Indirect Questions.

The Indicative Indirect Question of the Archaic period is not

[42] Stolz-Schmalz, 694.

[43] Bräunlich, The Indicative Indirect Question in Latin.

[44] Ibid., Chapter IV, 44-74.

difficult of explanation, being due, as is apparent, to the paratactic tendency of primitive speech.[45] The common *dic quid est* type of early Latin was considered as two independent sentences and the transition to the subordinated interrogative clause was one of gradual development.[46] Indeed, in many instances in Plautus and Terence where this type abounds, it is often difficult to determine whether an independent or dependent interrogative clause exists. It would seem in the case where the interrogative clause precedes, that the author does not think of the dependence on the following main clause, whereas when it follows he seems to forget the dependence, the governing main verb in both cases simply giving additional emphasis to the interrogative particle. Later, however, when the Indirect Question began to be regarded as a subordinate element in the sentence, writers saw the necessity of a Subjunctive construction. A feeling for correct diction now made its use imperative, and we see the Indicative of the Archaic period permanently supplanted by the Subjunctive throughout the literature of the Golden Age, but nevertheless maintaining its existence in the popular language.

The appearance of the Indicative Indirect Question in Latin Literature at the period of its decline is a phenomenon which must be explained, as we shall see, in part by the influence of the ancient usage of the Archaic period transmitted through the channels of popular speech and in part by factors operating only in the late period. The rigidity of classical rules had sufficed to safeguard the literature in its standard of elegance throughout the Golden Age against all encroachments of the popular element. But this was no longer possible at a time when the Classical Language itself was being strongly assailed by foreign influences; and thus, as Salonius [47] has pointed out, the Indicative of the Indirect Question made its appearance somewhat under the same circumstances as did the Indicative of the analogical construction of *Quod, Quia, Quoniam* etc.

The Indicative of the " si-clauses " of indirect quotation, characteristic of late Latinity, is a little more difficult of explanation.[48]

[45] Kühner-Stegmann, II, 2, 488-489. Cf. also Dräger, II, 460-461.
[46] Cf. Brenous, 356-358.
[47] Salonius, 312.
[48] Cf. Löfstedt (2), 327-328 and Salonius, 313-315.

We are not able to explain it by parataxis since its usage, so far as we know, does not occur in ancient popular Latin, nor yet do circumstances permit it to be assigned entirely to foreign influence. The transfer of this *si* to the Romance languages as well as its occurrence in the Umbrian Tablets of Iguvium seems to indicate, however, that its origin was in popular Roman speech rather than that it was transplanted through Ecclesiastical Latin from Greek to Roman soil.[49] It does not appear in the literary language until the late period when its use was certainly influenced by the similar employment of the Greek εἰ.

Much has been written on the Indicative Indirect Question in late Latin and too often with the inference that it predominates. Hence, it will be well here to examine the results obtained on this phenomenon in a number of late writers whose Latinity has been subjected to careful study. Hoppe [50] cites only a few examples for Tertullian. Bayard [51] cites one example for Cyprian. Hartel [52] states that it is not infrequent in Lucifer of Cagliari. Adams [53] for the *Letters* of St. Ambrose says: "Ambrose keeps rather closely to the standard of classical prose." Six examples are then cited. Juret [54] says of St. Filastrius: "Au contraire le subjonctif (14 fois) est encore plus fréquent que l'indicative (11 fois). Colbert [55] for the *De Civitate Dei* says: "In six passages in the D. C. D. Augustine uses the indicative for the subjunctive in indirect questions," and cites accordingly. Similarly for the *Confessions,* Arts [56] remarks: "Judging from the Confessions, Augustine is more classical in this respect than most of his contemporaries, since the subjunctive in indirect questions far outnumbers the indicative. He has approximately one hundred and twenty instances with the subjunctive and only thirty-five with the indicative." Finally for the *Sermons,* speaking of the Indicative in Indirect Questions, Regnier [57] says: "Nous le trouvons souvent employé pour le subjonctif," and cites examples. Goelzer [58] for St. Avitus says: "Toutefois, il semble qu'Avitus emploie surtout le subjonctif; car dans

[49] Stolz-Schmalz, 697.
[50] Hoppe, 72.
[51] Bayard, 166.
[52] Hartel, 50.
[53] Adams, 80-81.
[54] Juret (2), 153.
[55] Colbert, 49.
[56] Arts, 94.
[57] Regnier, 68.
[58] Goelzer (2), 323-324.

tout l'ensemble de son oeuvre je n'ai pu relever que quelques constructions fautives avec l'indicatif," and for St. Jerome:[59] "Toutefois il est juste de remarquer que saint Jérôme emploie plus fréquemment le subjonctif que l'indicatif dans l'interrogation indirecte." Lastly Bonnet[60] says for Gregory of Tours: "Le subjonctif est pourtant le mode employé le plus ordinairement et sans qu'on puisse observer de différence selon le verbe principal, ou selon la particule ou le pronom interrogatifs," and cites examples of both moods. The foregoing evidence seems quite sufficient to dispel the false notion regarding the domination of the Indicative Indirect Question in the literature of late Latin.

We shall now turn our attention to Indirect Discourse in the works of St. Ambrose, i. e. the Indirect Statement, Question, Command, and Wish, together with such peculiarities of indirect quotation as the language of our author may present.

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[59] Ibid. (1), 355-356.
[60] Bonnet, 676.

CHAPTER II

The Indirect Statement Expressed by the Infinitive and Subject-Accusative

The Indirect Statement in Classical Latin was regularly expressed by the Infinitive and Subject-Accusative. While it occurred for the most part after that class of personal verbs known as *verba declarandi et sentiendi,* it could be and frequently was introduced after a similar idea expressed in impersonal verbs or even in substantives, adjectives or phrases. The use of the Infinitive and Subject-Accusative after such verbs as *petere, poscere, postulare* etc. is a later development not found in Classical prose. These verbs were here confined in their usage exclusively to *ut* and the Subjunctive or to the Subjunctive alone, notwithstanding the fact that traces of the former usage in certain instances are to be found in the Archaic period. Beginning, however, with the Augustan poets there is a gradual departure from the classical usage in favor of the Infinitive and Subject-Accusative, continuing until the latter comes to be quite freely used in post-classical and particularly in late prose.[1] This use of the Infinitive and Subject-Accusative in late Latin compensates in a measure for a change in the opposite direction, i. e. the substitution of a *quod, quia, quoniam* etc. clause after *verba declarandi et sentiendi* for the Classical Infinitive and Subject-Accusative construction which similarly reached the height of its development in late Latin.[2]

I have followed the order outlined above in treating the Indirect Statement expressed by the Infinitive and Subject-Accusative in St. Ambrose. With the exception of an occasional reference to some noteworthy peculiarity I have limited my comments to such verbs, expressions etc. as are not classical in their use of the Infinitive and Subject-Accusative in Indirect Discourse, otherwise stating briefly frequency of occurrence only.

[1] Stolz-Schmalz, 584-586. [2] Cf. Bonnet, 660, and Goelzer (1), 371.

I. The Indirect Statement expressed by the Infinitive and Sub
ject-Accusative.

1. After Personal Verbs.

A. *V. Declarandi.*

abnuere. The use of the Inf. and Subj.-Acc. after *abnuere* is
poetic development.[3] However, it is found once in Cicero, severa
times in Livy and frequently in the late Latin writers.[4] It occu
16 times in St. Ambrose.

V. C. Hex. II, 2, 5; VI, 9, 54; Cain I, 3, 11; Noe 12, 41
Iacob I, 8, 38; Nab. 5, 26; Ex. Luc. III, 36; IV, 29.

M. Virg. 7, 39; Fid. III, 15, 123; Spir. II, 4, 29; Poen. II,
83; Val. 43; Aux. 3; Ep. 5, 9; 21, 4.

accusare. The Inf. and Subj.-Acc. after *accusare* is found fo
the first time in Tacitus.[5] It occurs once in St. Ambrose.

V. C. Par. 8, 40.

addere, 10 times.

V. C. Hex. II, 2, 7; III, 2, 7; Par. 12, 56; Noe 7, 16; Exp
Ps. 38, 17; Expos. Ps. 118, 12, 17; 17, 16; Ex. Luc. V, 8
VII, 110.

M. Ep. 63, 64.

adicere. The Inf. and Subj.-Acc. after *adicere* is found onl
from Livy on.[6] It occurs once in St. Ambrose.

M. Ep. 6, 8.

adlegare. The Inf. and Subj.-Acc. after *adlegare* is a la
usage.[7] It occurs 7 times in St. Ambrose.

V. C. Hex. IV, 7, 30; Abr. II, 4, 18; Expos. Ps. 118, 16, 13.

M. Off. III, 6, 38; Vir. II, 5, 36; Poen. II, 2, 6; Ep. 63, 1

admonere, 30 times. In two instances, as indicated, the passi
voice is used.

V. C. Hex. V, 11, 35; 24, 84; Abr. I, 9, 86; II, 10, 69; Fu
2, 5; Iacob II, 8, 36; Nab. 5, 26; Apol. 2, 8; Expl. Ps. 1, 2

[3] Stolz-Schmalz, 586.
[4] Kühner-Stegmann, II, 1, 692.
[5] Krebs-Schmalz, I, 73.
[6] Kühner-Stegmann, II, 1, 692. Cf. also Krebs-Schmalz, I, 92.
[7] Krebs-Schmalz, I, 146. Cf. also T. L. L. I, 1669, 7 ff.

5, 24; 36, 32; 36, 62; 37, 2; 43, 1; Expos. Ps. 118, 2, 37; 2, 1; 16, 43; 17, 10; 17, 14 (passive); Ex. Luc. IX, 19.
M. Off. I, 32, 168; II, 16, 83; Fid. I, 16, 104; Spir. II, 5, 46; Iyst. 4, 25; Exc. I, 77; Ep. 39, 3; 44, 15 (passive); 63, 45; 3, 50.

adnuntiare. The Inf. and Subj.-Acc. after *adnuntiare* is cited or Curtius and the late Latin writers.[8] It occurs 12 times in St. mbrose.
V. C. Hex. II, 3, 12; Expos. Ps. 118, 2, 15; 16, 19; Ex. Luc. I, 72; V, 97; 98.
M. Off. I, 20, 89; III, 9, 64; Inst. 13, 82; Ep. 4, 1; 50, 15; 0, 1.

adpellare. The Inf. and Subj.-Acc. after *adpellare* is a usage to e found only in late Latinity.[9] It occurs twice in St. Ambrose.
V. C. Apol. 6, 30.
M. Vir. II, 5, 36.

adprobare, twice.
V. C. Noe 26, 94; Expos. Ps. 118, 9, 3.

adquiescere. The Inf. and Subj.-Acc. after *adquiescere* is a late sage.[10] It occurs once in St. Ambrose.
M. Fid. I, 12, 76.

adserere. The Inf. and Subj.-Acc. after *adserere* is a late usage specially frequent in the Christian writers.[11] It occurs 72 times n St. Ambrose.
V. C. Hex. I, 5, 18; 6, 23; II, 2, 5; IV, 3, 11; 3, 4, 16; , 34; VI, 8, 49; Noe 4, 8; 12, 39; Abr. I, 3, 17; 5, 35; II, 3, 9; , 54; 8, 58; Isaac 4, 14; Iacob II, 6, 28; Ios. 11, 65; Patr. , 11; Apol. 17, 84; Expl. Ps. 1, 21; 47; Expos. Ps. 118, 5, 26; 8, 33; 19, 21; 20, 32; 20, 38; 20, 46; Ex. Luc. II, 41; 65; II, 11; V, 12; VIII, 36; 46; IX, 7; X, 129.
M. Off. I, 13, 48; 13, 49; 14, 52; II, 2, 4; Fid. I, 9, 58; , 60; 13, 85; III, 8, 58; 10, 64; 11, 83; IV, 4, 38; 8, 78; , 3, 42; 6, 81; 9, 117; 10, 121; Spir. I, 3, 50; II, 5, 47; Inc.

[8] Kühner-Stegmann, II, 1, 692. Cf. also Krebs-Schmalz, I, 171.
[9] Stolz-Schmalz, 586.
[10] Cf. T. L. L. I, 425, 1 ff.
[11] Cf. T. L. L. II, 867, 34 ff.

2, 7; 6, 49; Poen. I, 2, 5; II, 4, 24; Exc. II, 7; 64; Theo. 30 42; Ep. 5, 18; 24, 5; 26, 3 (twice); 39, 5; 42, 4; 46, 12; 60, 4; 63, 13; 63, 22; 78, 5.

adseverare, twice.

V. C. Hex. I, 1, 1.

M. Off. I, 41, 206.

adstruere. The Inf. and Subj.-Acc. after *adstruere* in the sens of *adfirmare* is an entirely late usage especially frequent in th Christian writers.[12] It occurs 14 times in St. Ambrose.

V. C. Hex. I, 1, 3; II, 3, 9; Noe 11, 37; Abr. II, 8, 55 Expos. Ps. 118, 6, 33; 9, 3; Ex. Luc. III, 43; VI, 66; 104; 108

M. Off. II, 28, 137; Inc. 7, 63; Exc. II, 27; Ep. 40, 6.

aio, 42 times.

V. C. Hex. IV, 4, 17; Par. 15, 74; Cain II, 9, 28; Noe 9, 29 17, 59; 20, 73; 21, 76; 25, 92; 27, 103; Mort. 10, 46; Hel 19, 69; Tob. 6. 23; Int. IV, 9, 35; Expl. Ps. 1, 12; 35, 10 36, 41; 61, 5; Expos. Ps. 118, 5, 7; 16, 36; 19, 41; Ex. Luc VI, 62.

M. Off. I, 19, 82; 28, 132; Virg. 7, 39; Fid. I, 6, 45; 16 103; IV, 8, 83; 11, 138; Spir. II, 9, 85; III, 3, 16; Poen. I 2, 6; 2, 9; 3, 10; 5, 21; 12, 54; II, 2, 6; 2, 10; 5, 32; 5, 33 Val. 15; Ep. 5, 16; 63, 84.

aperire. The Inf. and Subj.-Acc. after *aperire* is cited for Nepo and Livy.[13] It occurs 3 times in St. Ambrose.

V. C. Expos. Ps. 118, 12, 21.

M. Off. I, 4, 14; Ep. 83, 7.

arguere, once.

V. C. Ex. Luc. V, 32.

argumentari, twice.

V. C. Tob. 17, 57.

M. Ep. 63, 63.

causari. The Inf. and Subj.-Acc. after *causari* is found onl from Livy on.[14] It occurs once in St. Ambrose.

[12] Krebs-Schmalz, I, 212. Cf. also T. L. L. II, 979, 7 ff.

[13] Georges s. v. Cf. also T. L. L. II, 217, 23 ff.

[14] Kühner-Stegmann, II, 1, 692.

V. C. Int. III, 7, 21.

clamare, 4 times.

V. C. Ios. 7, 38; Nab. 6, 31; Expl. Ps. 36, 58.

M. Ep. 5, 20.

concedere, once.

V. C. Hex. III, 2, 9.

confirmare, 9 times. In one instance the passive voice is used.

V. C. Hex. II, 2, 6; Abr. II, 11, 89; Isaac 2, 3; Ex. Luc. V, 97; X, 152.

M. Off. I, 8, 25 (passive); Fid. I, 19, 128; V, 2, 30; 17, 215.

confiteri, 23 times.

V. C. Iacob II, 11, 46; 11, 48; Expl. Ps. 36, 72; 39, 25; Expos. Ps. 118, 7, 3; 11, 10; 20, 47; Ex. Luc. III, 38; V, 12; 115.

M. Off. II, 28, 137; Vid. 13, 80; Fid. IV, 4, 40; V, 17, 217; Spir. I, 5, 68; III, 10, 65; Inc. 6, 52; Myst. 9, 59; Exc. II, 26; 85; Ep. 48, 5; 62, 4; 63, 69.

conicere, 4 times.

V. C. Hex. VI, 9, 59; Ex. Luc. V, 86; X, 44.

M. Off. I, 38, 188.

conmemorare, 21 times.

V. C. Hex. IV, 4, 17; V, 10, 27; Cain I, 5, 19; Noe 20, 71; Expl. Ps. 37, 14; 43, 4; 43, 54; 45, 1; 47, 14; 48, 1; Expos. Ps. 118, 6, 28; 16, 36; Ex. Luc. VII, 160.

M. Fid. III, 2, 13; 17, 139; V, 2, 38; 13, 164; 16, 192; Spir. II, 13, 146; Inc. 6, 52; Exc. I, 32.

conprobare, 6 times.

V. C. Hex. VI, 4, 19; Patr. 1, 3; Apol. 4, 15; Expos. Ps. 118, 10, 21; 13, 11; Ex. Luc. III, 13.

conscribere. The Inf. and Subj.-Acc. after *conscribere* is a late usage, being cited first for Suetonius.[15] It occurs once in St. Ambrose.

M. Ep. 63, 109.

contendere, 3 times.

V. C. Expl. Ps. 36, 25.

[15] Georges s. v. Cf. also T. L. L. IV, 376, 69 ff.

M. Spir. II, 12, 135; Inc. 6, 50.

convenire. The Inf. and Subj.-Acc. after *convenire* used per sonally in the sense of "agree" is a late usage cited first fo Ulpian.[16] It occurs once in St. Ambrose.

M. Ep. 11, 2.

declarare, 52 times.

V. C. Hex. III, 13, 53 (twice); V, 24, 86; Par. 15, 74; No 13, 42; 22, 81; Abr. II, 7, 37; Mort. 11, 51; Iacob II, 5, 25 Patr. 1, 5; Apol. 2, 5; 7, 34; 17, 78; Expl. Ps. 35, 2; 36, 2 Expos. Ps. 118, 7, 9; 19, 4; Ex. Luc. I, 10; 18; 35; II, (twice); 56; 79; III, 13; 44; VIII, 19; IX, 13; 15; X, 128 130.

M. Off. II, 16, 83; Vir. I, 3, 15; Virg. 18, 116; Fid. III 10, 67; 14, 113; IV, 8, 87; 10, 125; 11, 146; V, 3, 46; Spir. I 12, 130; Spir. II, Pro. 16; Spir. II, 5, 33; 9, 87; III, 4, 22 4, 24; 14, 99; Inc. 9, 98; Poen. II, 2, 8; Ep. 22, 15; 45, 4; 65, 4

defendere, once.

V. C. Hex. I, 6, 23.

deferre, once.

M. Ep. 17, 16'.

definire, 5 times.

V. C. Hex. VI, 4, 23.

M. Off. I, 25, 118; Vid. 14, 82; Spir. III, 10, 64; Ep 38, 11.

demonstrare, 32 times.

V. C. Hex. III, 3, 14; 12, 50; VI, 2, 7; Par. 9, 44; Cain I 2, 8; Noe 15, 55; 26, 99; Tob. 5, 19; Int. I, 1, 1; Expl. Ps. 37 29; 40, 18; 43, 62; 84; Ex. Luc. III, 1; 2; V, 12; 33; VI, 38 VIII, 49; 50; X, 101; 171.

M. Off. I, 48, 232; II, 3, 9; Lap. 6, 22; Fid. IV, 11, 149 V, 10, 130; Spir. II, 10, 110; Inc. 7, 77; 8, 88; Ep. 63, 17' 65, 1.

denegare. The Inf. and Subj.-Acc. after *denegare* is cited fo Plautus, Terence and the Epit. Alex.[17] It occurs 4 times in St Ambrose.

[16] Georges s. v.

[17] T. L. L. V, 525, 29 ff.

V. C. Hex. I, 8, 31.
M. Fid. I, 1, 6; IV, 11, 146; Spir. I, 1, 24.

denuntiare, once.
V. C. Expos. Ps. 118, 2, 25.

describere, 6 times.
V. C. Abr. I, 1, 2; Ex. Luc. III, 12; 15; X, 129 (Cf. Ep. 63, 09, where *conscribere* is used in exactly the same context as *escribere* here.); 180.
M. Ep. 44, 1.

designare. The Inf. and Subj.-Acc. after *designare* is cited for ie Prob. app. gramm. and for Caelius Aurelianus.[18] It occurs 7 mes in St. Ambrose.
V. C. Ex. Luc. II, 34; 69; III, 4; IV, 35; 58; VI, 85.
M. Ep. 10, 3.

dicere, 592 times.
V. C. Hex. I, 1, 2; 1, 3 (twice); 1, 4; 6, 22; 7, 25; II, 2, 5; 9; 3, 11 (twice); 3, 12; 4, 15; III, 6, 25; 16, 66; 16, 67 wice); 17, 72; IV, 4, 12; 4, 14; 4, 15; V, 20, 64; VI, 4, 28; 38; 8, 44; Par. 1, 1; 2, 8; 4, 25; 5, 26 (twice); 5, 29; 6, 31; 32 (twice); 8, 40 (twice); 9, 43 (twice); 10, 46 (3 times);), 47; 12, 58; 12, 59 (twice); 15, 73; 15, 74 (twice); Cain I, 14; 7, 27; 9, 37; 10, 40; II, 2, 8; 4, 16; Noe 12, 41; 13, 43 wice); 13, 44; 13, 45 (4 times); 14, 49; 15, 52; 17, 63;), 71; 20, 74; 22, 81; 25, 92; 27, 101; 27, 103; 27, 104; 29, 10; 32, 122; Abr. I, 5, 37; 7, 59; II, 6, 26; 6, 29; 6, 34; 8, 53; 54 (3 times); 11, 84; 11, 89; Isaac 3, 9; 4, 24; 5, 39; 6, 53; ort. 4, 13; 5, 20; 5, 21; 9, 39; 10, 43; 10, 45; 11, 51; Fug. 15; 4, 20; 5, 28; Iacob I, 2, 5; Ios. 6, 30; 7, 39; 12, 69; 3, 78; 13, 79; Patr. 2, 6; 2, 9; 5, 27; Hel. 8, 23; 12, 45; 13, 3; Nab. 13, 57; 14, 59; 16, 68; Tob. 3, 10; 17, 58; 18, 59;), 72; Int. I, 2, 4; 9, 30; II, 1, 2; III, 2, 3; 6, 15; 6, 16; IV, 11; 4, 15; 6, 24; Apol. 3, 11; 4, 18; 9, 50; 13, 62; 17, 84; ro. Ex. Luc. 7 (twice); Ex. Luc. I, 3; 11; II, 12; 41; 49; 5 (twice); 68; 91; III, 10; 42; 43 (twice); 44; IV, 29; 44;); 63; 66; V, 23 (twice); 83; 85; 94; 110; VI, 30; 81;

[18] T. L. L. V, 718, 79 ff.

106; VII, 58; 67; 121; 136; 168; 172 (twice); 175; 189; 198; 203; VIII, 9 (twice); 33; 46; 49; 50; 57; 59; 77; 95; IX, 28; X, 16; 33; 50; 74; 136; 147; 171; 173; 184; Expl. Ps. 1, 20 (twice); 32; 35; 47; 58; 35, 1; 3; 9; 36, 3; 17; 40 (twice); 58; 64; 37, 19; 20; 21; 30; 32; 48; 49; 53; 54; 38, 4 (twice); 8; 14; 31; 32; 33 (twice); 39, 16; 22; 26; 40, 14; 20; 21 (twice); 22; 33; 43, 4; 6; 20; 39; 69; 88; 93; 45, 2; 4; 18; 47, 17; 23; 61, 7 (twice); 9; Expos. Ps. 118, 1, 13; 1, 19; 2, 18; 2, 27; 3, 19; 5, 22; 4, 23; 5, 26; 5, 37 (twice); 6, 5; 7, 20; 7, 35; 8, 7 (4 times); 8, 8; 8, 18; 8, 41; 8, 50 (twice); 8, 54; 8, 56; 8, 60; 10, 6; 10, 22; 10, 24; 11, 12; 11, 14 (twice); 11, 26; 12, 11; 12, 51; 13, 2; 13, 5; 13, 9; 13, 12 (twice); 13, 17; 13, 26 (twice); 14, 18; 15, 20; 16, 19; 17, 37; 18, 33; 19, 20; 20, 16; 20, 17; 20, 30; 21, 23; 22, 1; 22, 3; 22, 20.

M. Off. I, 9, 27; 11, 37; 12, 43; 16, 61; 19, 82; 22, 99; 24, 107; 25, 116; 28, 131; 29, 141; 30, 146; II, 5, 19; 19, 96; 28, 140; 29, 146; III, 7, 46; 8, 54; Vir. I, 8′, 48; II, 5, 36; III, 7, 34; Vid. 1, 2; 1, 4; 2, 8; 4, 22; 9, 53; 9, 58; 11, 67; 12, 74; Virg. 6, 32; Inst. 3, 18; 3, 22 (twice); 4, 27; 8, 52; Exh. 2, 9; 9, 56; 10, 64; 14, 92; Lap. 4, 17; Fid. I, 1, 6; 5, 35; 5, 36; 5, 37; 5, 41; 6, 43; 7, 48 (twice); 8, 54; 12, 75; 14, 93; 15, 96; 15, 98; 16, 102; 16, 105; 18, 120; 19, 125; 19, 128; II, 4, 34; 8, 61; 9, 75 (twice); 11, 96; 12, 104; 14, 123; 15, 132; 15, 134; 15, 135; III, 4, 28; 5, 35 (twice); 6, 41; 8, 55; 8, 58; 10, 67; 12, 95; 14, 111; 14, 114 (twice); 14, 115; 16, 132 (twice); 17, 137; IV, 3, 27; 3, 28; 4, 38; 4, 43; 5, 58; 6, 69; 8, 77; 8, 79 (twice); 8, 80; 8, 82; 9, 104; 11, 140; 12, 157; 12, 158; 12, 159; 12, 164; 12, 167; V, 1, 16; 2, 33; 3, 42; 6, 73; 6, 74; 7, 95; 8, 104; 8, 114; 9, 116; 10, 119; 11, 144; 13, 164; 14, 179; 16, 208; 17, 212; 17, 213; 17, 217 (twice); 17, 218 (3 times); 18, 221; 18, 222; Spir. I, 1, 20; 1, 22 (twice); 1, 24; 2, 27; 2, 28 (twice); 3, 41; 3, 51 (twice); 4, 60; 6, 80; 8, 92 (twice); 8, 97; 11, 120; 13, 138; 16, 160; II, 5, 47; 6, 52; 8, 70 (twice); 8, 75; 8, 76; 8, 80; 9, 87; 9, 94 (twice); 10, 101; 11, 117; 12, 132; 12, 140; 12, 141 (twice); 13, 154; III, 1, 4; 4, 17; 4, 22; 8, 49 (twice); 8, 51; 8, 53; 9, 54; 10, 62; 11, 79; 11, 84; 14, 99; 17, 123; 17, 131;

18, 143; 19, 155; 19, 157; 22, 165; 22, 166; Inc. 2, 13; 3, 21; 4, 32; 5, 38; 6, 47; 6, 49; 6, 51; 6, 52; 6, 53; 6, 57 (3 times); 6, 58; 6, 61; 7, 71; 7, 77; 7, 78; 8, 80; 8, 81; 8, 83; 8, 87 (twice); 9, 93; 9, 94; 9, 96; 9, 97; Poen. I, 3, 11; 7, 32; 8, 39; 9, 42; 10, 45; 10, 46; 11, 49; 11, 52; 14, 77; 15, 79; 15, 86; 16, 89; 17, 93; II, 4, 20; 5, 30 (twice); 8, 77; 10, 94; Myst. 4, 25; 9, 57; Exc. I, 32; 38; II, 35; 65; 67; 118; 128; Val. 19; 27; 71; Theo. 21; 29 (twice); Aux. 29; 37; Ep. 2, 20; 5, 8; 5, 19; 5, 20; 5, 21; 8, 6; 10, 4; 10, 7 (twice); 11, 4; 18, 27; 19, 18; 20, 3; 20, 8; 20, 22; 20, 27; 21, 17; 22, 21; 23, 9; 23, 11; 24, 2 (twice); 24, 11; 26, 3; 26, 18; 27, 5; 35, 1; 35, 2; 40, 19; 41, 28; 42, 4; 42, 5; 42, 10; 45, 2; 46, 3; 48, 5; 49, 4; 50, 4; 51, 6 (twice); 57, 9; 60, 3; 60, 9; 63, 7; 67, 6; 67, 7; 72, 2; 72, 27; 73, 7; 82, 6; 87, 2.

diffiteri, once.

M. Spir. III, 17, 118.

digerere. The Inf. and Subj.-Acc. after *digerere* in the sense of *scribendo enarrare* is not cited in the Lexica. In fact, the only occurrence of an Inf. and Subj.-Acc. after *digerere* is a citation from Tertullian where *digerere* has the sense of *secum considerare, animo revolvere.*[19]

V. C. Ex. Luc. X, 147.

disputare, 6 times.

V. C. Hex. I, 2, 7; 3, 11; Expos. Ps. 118, 5, 17; 18, 3; Ex. Luc. X, 15.

M. Exc. II, 22.

disserere, once.

M. Exc. II, 127.

dissimulare, once.

M. Fid. V, 17, 219.

docere, 209 times.

V. C. Hex. I, 3, 10; 4, 12; 7, 25; 8, 32 (twice); 10, 38; III, 12, 51; 13, 56; 13, 57; IV, 3, 9; V, 2, 6; 18, 58; 24, 88; VI, 3, 11; 4, 21; 9, 62; Par. 2, 9; 4, 25; 12, 56; Cain I, 4, 12; 6, 24; 9, 37; 9, 38 (twice); 9, 39; II, 2, 9; 3, 10; 5, 17; 9, 28;

[19] Cf. T. L. L. V, 1120, 37 ff.

9, 33 (twice); Noe 17, 60; Abr. I, 5, 32; 7, 59; 9, 93; Isaac 6, 54; 7, 59; Mort. 3, 8; 3, 9; 5, 20; Fug. 2, 5; Iacob I, 2, 6; 8, 38; II, 9, 37; Ios. 9, 46; 13, 78; Hel. 12, 45; Tob. 12, 41; Apol. 6, 27; 6, 28; 6, 30; 7, 36; 7, 39; 12, 59; 17, 81; Expl. Ps. 1, 11; 12; 18; 19; 42; 35, 1; 36, 52; 37, 34; 38, 12; 43, 11; 13; 19; 86; 47, 7; 23; Expos. Ps. 118, 1, 2; 2, 26; 2, 33; 5, 26; 8, 2; 8, 45; 10, 3; 10, 31; 10, 35; 10, 43; 11, 2; 11, 12; 11, 25; 15, 30; 16, 12; 16, 27 (twice); 17, 14; 19, 5; 20, 10; 20, 32; 22, 2; 22, 33; Pro. Ex. Luc. 3; 4; Ex. Luc. I, 15; 18; II, 61; 77; 92; III, 4; IV, 13; 19; 37; 55; V, 5; 46; 82; 84; VI, 81; 104; 105; VII, 1; 23; 65; 69; 89; 166; 176; 190; VIII, 20; 30; 61; IX, 18; 34; X, 68.

M. Off. I, 10, 30; 18, 77; 24, 106; 30, 151; 36, 183; 48, 237; 50, 245; II, 13, 65; 25, 126; Vir. I, 4, 15; Vid. 1, 2; 4, 23; 8, 44; 8, 46; 9, 53; 10, 62; Virg. 2, 7; 6, 28; 6, 31; 8, 44; 13, 83; 14, 88; Inst. 6, 43; Exh. 9, 61; 12, 80; Fid. I, 7, 49; 9, 61; II, 6, 47; 9, 76; 9, 78; 13, 118; III, 1, 6; 2, 14; 6, 43; 13, 106; IV, 9, 112; Spir. I, 4, 59; 7, 89; 13, 135; II, 2, 21; 5, 33; 5, 45; 9, 88; 9, 97; 12, 138; III, 1, 1; 4, 27; 9, 54; 18, 141; 18, 142; 19, 147; Inc. 1, 4; 8, 84; 10, 114 (twice); Poen. I, 13, 59; II, 2, 11; Myst. 3, 8; Exc. II, 4; Val. 45; Theo. 19; Ep. 2, 22; 5, 16; 7, 6; 10, 6; 13, 3; 19, 6; 23, 5; 23, 11; 23, 18 (twice); 33, 6; 43, 17; 63, 14; 63, 15 (twice); 63, 16; 63, 19; 63, 62; 64, 6; 70, 12; 70, 15; 73, 2.

edocere. The Inf. and Subj.-Acc. after *edocere* outside of the poets is not found before Livy.[20] It occurs 8 times in St. Ambrose. In one instance the passive voice is used.

V. C. Mort. 9, 38; Fug. 6, 35; Expl. Ps. 40, 41; 43, 4; 43, 6.

M. Off. I, 48, 235; III, 3, 20; Spir. II, 9, 96 (passive).

evangelizare = εὐαγγελίζειν = *bona nuntiare, adnuntiare* etc., is Eccl. Latin. The Lexica and monographs cite no example of *evangelizare* with the Inf. and Subj.-Acc. in the sense of to "preach." It occurs once in St. Ambrose.

V. C. Ex. Luc. III, 36.

excusare. The Inf. and Subj.-Acc. after *excusare* is cited for Plautus, Suetonius and Justinus.[21] It occurs once in St. Ambrose.

[20] Cf. Georges s. v. [21] Ibid.

V. C. Int. I, 5, 14.

exponere, twice.

V. C. Patr. 8, 36; Ex. Luc. III, 26.

exprimere, 8 times.

V. C. Hex. II, 3, 8; Expl. Ps. 36, 2; Expos. Ps. 118, 7, 9; Ex. Luc. VII, 47; 54; VIII, 70.

M. Ep. 29, 5; 44, 2.

fateri, 25 times.

V. C. Hex. I, 5, 18; VI, 2, 7; Expl. Ps. 37, 31; Ex. Luc. II, 44; III, 14.

M. Vir. I, 7, 36; Fid. I, 5, 39; 8, 54; 9, 58; II, 1, 17; III, 12, 94; IV, 4, 43; 9, 98; 10, 134; Spir. I, 5, 68; II, 11, 117; III, 10, 60; 18, 140; Inc. 9, 91; Poen. II, 8, 67; Myst. 5, 28; Theo. 49; Ep. 10, 5; 18, 7; 83, 9.

ferre, 27 times.

V. C. Hex. I, 6, 23; II, 2, 7; 3, 14 (twice); IV, 4, 16; 5, 23; V, 2, 6; VI, 4, 24; 9, 61; Hel. 12, 45; 17, 65; Tob. 11, 39; 13, 43; Expl. Ps. 1, 2; Ex. Luc. V, 45; VI, 88.

M. Off. I, 13, 50; 14, 52; 41, 206; II, 29, 150; Exh. 12, 83; Poen. II, 10, 96; Exc. II, 127; Theo. 14; Aux. 34; Ep. 44, 13; 56, 1.

fingere, twice.

V. C. Expos. Ps. 118, 20, 49.

M. Lap. 5, 21.

firmare. The Inf. and Subj.-Acc. after *firmare* in the sense of *adfirmare, adseverare* etc. is cited for Lucretius, Hirtius, Tacitus, Spartianus, Palladius and Ammianus Marcellinus.[22] It occurs once in St. Ambrose.

V. C. Expl. Ps. 36, 57.

iactare. The Inf. and Subj.-Acc. after *iactare* is cited for Livy, Ovid, Curtius and Tacitus.[23] It occurs twice in St. Ambrose.

V. C. Expos. Ps. 118, 18, 6; Ex. Luc. VIII, 17.

inbuere. The Lexica and monographs cite no example of *inbuere* with the Inf. and Subj.-Acc. in this sense of to "instruct." It occurs once in St. Ambrose.

V. C. Expl. Ps. 39, 16.

[22] F. F. II, 488. Cf. also Georges s. v. [23] Georges s. v.

increpare. The Inf. and Subj.-Acc. after *increpare* is found only from Livy on.[24] It occurs once in St. Ambrose.

V. C. Expl. Ps. 61, 26.

indicare, 13 times.

V. C. Cain II, 8, 26; Tob. 20, 77; Expl. Ps. 36, 2; 61, 5; Ex. Luc. II, 85; III, 46 (twice).

M. Off. I, 4, 14; Spir. I, 3, 45; Poen. II, 5, 36; Exc. II, 74; Ep. 20, 27; 36, 2; 41, 23.

inducere. I find no citation of the Inf. and Subj.-Acc. after *inducere* in the sense of "introduce", "set forth", "narrate", etc. It occurs 6 times in St. Ambrose in this sense.

V. C. Expl. Ps. 1, 47; 1, 51; Ex. Luc. II, 4; X, 179; 183.

M. Poen. II, 11, 101.

infundere. The Inf. and Subj.-Acc. after *infundere* in the sense of "communicate" or "impart" is not cited in the Lexica and monographs. It occurs once in St. Ambrose.

V. C. Int. I, 7, 25.

ingerere. The Inf. and Subj.-Acc. after *ingerere* is cited for Suetonius.[25] It occurs twice in St. Ambrose.

V. C. Abr. I, 5, 42.

M. Lap. 4, 17.

insinuare. The Inf. and Subj.-Acc. after *insinuare* in the sense of "say", "make known", etc. is cited for Macrobius and the late writers.[26] It occurs 4 times in St. Ambrose.

M. Fid. V, 1, 23; Ep. 19, 11; 37, 1; 43, 1.

instruere. I find no citation of the Inf. and Subj.-Acc. after *instruere* in the sense of "teach", "instruct", etc. It occurs 4 times in St. Ambrose. It is interesting to note that the passive voice is used in 3 of the 4 instances.

V. C. Expl. Ps. 37, 24 (passive).

M. Off. I, 10, 30 (passive); Vid. 9, 53 (passive); Ep. 23, 1.

intimare. The employment of *intimare* as a *v. declarandi* is first met in Apuleius, then in Tertullian, Cyprian, Arnobius, Commo-

[24] Kühner-Stegmann, II, 1, 692.

[25] Georges s. v.

[26] Ibid.

dian, the scrip. hist. Aug., Ammianus Marcellinus, Symmachus and other late writers.[27] It occurs once in St. Ambrose.

V. C. Expl. Ps. 40, 38.

iurare, once.

V. C. Ex. Luc. VI, 75.

loqui, 14 times.

V. C. Hex. III, 9, 39; V, 16, 53; Expl. Ps. 37, 31; 45, 21; Expos. Ps. 118, 11, 28; Ex. Luc. I, 44; II, 38.

M. Fid. II, 9, 75; III, 14, 108; Spir. III, 10, 64; Poen. II, 4, 22; Exc. I, 58; II, 67; Ep. 20, 13.

manifestare. The employment of *manifestare* in the sense of *enuntiare, declarare, aperire, ostendere, patefacere,* etc. is peculiar to late Latin.[28] It occurs 5 times in St. Ambrose.

V. C. Hex. IV, 7, 30; Ex. Luc. X, 182.

M. Fid. V, 10, 119; Ep. 63, 22; 66, 3.

memorare, 65 times.

V. C. Hex. II, 2, 6; Par. 2, 11; 4, 24; 7, 35; 13, 64; Noe 23, 83; 34, 126; Ios. 3, 14; 5, 27; Nab. 13, 57; Tob. 5, 18; 10, 37; Int. III, 6, 16; Expl. Ps. 1, 12; 35, 4; 36, 40; 37, 21; 37, 48; 39, 2; 43, 12; 47, 10; 47, 20; Expos. Ps. 118, 7, 23; 15, 13; 16, 39; Ex. Luc. II, 49; III, 15; 33; 37; 45 (twice); VII, 7; IX, 23; X, 82; 147.

M. Off. I, 31, 163; II, 2, 6; Vid. 1, 2; 12, 73; Virg. 6, 31; 18, 114; Inst. 10, 65; Fid. III, 9, 59; IV, 4, 44; 10, 120; V, 5, 67; 11, 134; 17, 214; 18, 220; Spir. I, 15, 152; II, 2, 23; 8, 81; 12, 132; III, 5, 34; 8, 53; 15, 105; 15, 106; 22, 166; Inc. 9, 94; Exc. I, 38; 39; II, 127; Ep. 15, 9; 23, 5; 42, 10.

mentiri. The Inf. and Subj.-Acc. after *mentiri* is cited for Vergil, Livy, Lucan and Quintilian.[29] It occurs twice in St. Ambrose.

M. Vir. I, 6, 28; Fid. I, 13, 85.

monere, twice.

V. C. Cain I, 9, 38; Ex. Luc. VII, 150.

monstrare. The Inf. and Subj.-Acc. after *monstrare* is cited for

[27] Krebs-Schmalz, I, 775 ff. Cf. also Georges s. v.

[28] Krebs-Schmalz, II, 54. Cf. also Souter (1), 117 ff.

[29] Kühner-Stegmann, II, 1, 692. Cf. also Georges s. v.

Ovid and the post-classical writers.[30] It occurs 5 times in St. Ambrose.

V. C. Par. 5, 26; Ex. Luc. IV, 19; VII, 173.

M. Vir. I, 8′, 51; Spir. III, 18, 140.

narrare, once.

M. Aux. 16.

negare, 121 times.

V. C. Hex. I, 3, 9; II, 2, 6; 3, 9; 3, 10; 3, 14; III, 17, 71; V, 10, 31; Noe 26, 100; Abr. I, 5, 43; II, 8, 55; Mort. 8, 33; Hel. 22, 84; Tob. 6, 23; Expl. Ps. 1, 14; 36, 40; 40, 38; 43, 25; 61, 5; Expos. Ps. 118, 11, 12; 12, 40; 14, 10; 14, 17; 16, 38; 20, 38; Ex. Luc. II, 15 (twice); 42; 92; III, 28; 43; IV, 45; 51; V, 104; 113; VI, 105; VII, 29; 86; 91; VIII, 8; 66; IX, 34 (twice); X, 79; 81 (twice); 83; 84.

M. Off. I, 12, 45; 14, 55; 31, 162; III, 5, 35 (twice); 6, 37; Vir. I, 3, 11; Inst. 5, 35; Exh. 10, 63; Lap. 8, 37; Fid. I, 5, 40; 9, 59; 10, 66; II, 6, 47; III, 2, 9; 2, 12; 12, 94; 12, 99; 15, 123; IV, 4, 47; 8, 83; 9, 112 (twice); 11, 154; V, 8, 104; 8, 115; 10, 119; 10, 122; 16, 202 (3 times); Spir. I, 3, 41; II, 5, 34 (twice); 6, 52; 8, 79; III, 2, 9; 4, 18; 10, 65; 11, 73 (3 times); 11, 84; 12, 86; 19, 157; 22, 168; Inc. 3, 22; 4, 26; 6, 60; 8, 83; Poen. I, 2, 5 (twice); 7, 33; 15, 85; 16, 87; II, 4, 22; Exc. I, 59; II, 49; 57; Aux. 36; Ep. 5, 14; 5, 17; 8, 1; 18, 6; 22, 10; 22, 17 (twice); 40, 21; 41, 24; 42, 3; 60, 10; 63, 13 (twice); 63, 15.

nuntiare, 7 times.

V. C. Expl. Ps. 40, 15; Expos. Ps. 118, 15, 21; Ex. Luc. II, 49; 62; X, 154.

M. Off. III, 8, 54; 20, 121.

obicere, 3 times.

M. Fid. V, 14, 173; Spir. I, 7, 87; II, 8, 75.

obiectare. The Inf. and Subj.-Acc. after *obiectare* is cited for Plautus and Livy.[31] It occurs once in St. Ambrose.

M. Spir. II, 6, 48.

[30] Kühner-Stegmann, II, 1, 692.

[31] Kühner-Stegmann, II, 1, 693. Cf. also Georges s. v.

oboedire = concedere. I find no citation of the Inf. and Subj.-Acc. after *oboedire* in this sense. It occurs once in St. Ambrose.

V. C. Hex. III, 2, 9.

obtendere. The Lexica and monographs cite no example of the Inf. and Subj.-Acc. after *obtendere* in this sense of "allege". It occurs once in St. Ambrose.

M. Fid. II, 9, 74.

obtestari. The Inf. and Subj.-Acc. after *obtestari* is cited for Valerius Maximus, Tacitus, Suetonius and Aurelius Victor.[32] It occurs once in St. Ambrose.

M. Off. III, 19, 110.

ostendere, 127 times.

V. C. Hex. I, 6, 22; II, 4, 17; Par. 5, 26; 8, 40; 9, 43; Noe 27, 101; Abr. I, 8, 76; 9, 83; Isaac 3, 6; 3, 9; Mort. 3, 10; Iacob I, 8, 36 (twice); II, 1, 1; 5, 20; Nab. 15, 63; Expl. Ps. 1, 30; 1, 51; 39, 12; 43, 44; 61, 10; Expos. Ps. 118, 8, 6; 8, 7; 8, 9; 8, 27; 8, 56; 9, 13 (twice); 10, 40; 13, 12; 17, 8; 17, 14 (twice); 17, 15; 18, 37; 18, 42; 20, 20; 20, 35; Pro. Ex. Luc. 2; Ex. Luc. II, 80; III, 37; 44; IV, 14; 16; 20; 43; V, 13; 15; 107; VII, 55; 91; 94; 175; 203; VIII, 15; 24; 49; 69; X, 23.

M. Off. II, 10, 55; 20, 97; 27, 149; III, 2, 9; Vir. III, 5, 21; Vid. 2, 8; Virg. 6, 29; Fid. I, 1, 10; 9, 59; II, 2, 32; 8, 71; 11, 90; 12, 107; III, 1, 3; 1, 4; 3, 17; 8, 54; 11, 82; 11, 88; 14, 120; 17, 140; IV, 8, 86; 11, 149; V, 4, 54; 6, 83; 8, 100; 14, 171; 16, 203; Spir. I, Pro. 5; Spir. I, 1, 26; 2, 29; 4, 59; 13, 138; 13, 139; 14, 141; II, 5, 47; 9, 88; 9, 100; 10, 104; III, 2, 9; 2, 10; 10, 63; 11, 85; 14, 99; 14, 101; 15, 104; 16, 114; 19, 156; 21, 164; Inc. 1, 4; 8, 81; 8, 85; 8, 86; 9, 101; Exc. II, 72; Val. 73; Ep. 7, 13; 7, 16; 23, 19; 29, 7; 34, 3; 37, 4; 37, 7; 43, 18; 50, 8; 57, 12; 63, 16; 76, 9.

perferre, once.

M. Ep. 69, 1.

perhibere. The Inf. and Subj.-Acc. after *perhibere* in the sense of *dicere, adfirmare,* etc. is cited for Pac. ap. Auct. Her., Catullus and Vergil.[33] It occurs once in St. Ambrose.

[32] Georges s. v.

[33] F. F. III, 652.

V. C. Par. 13, 65.

perstrepere. I find no citation of the Inf. and Subj.-Acc. after *perstrepere.* It occurs once in St. Ambrose.

M. Fid. V, 16, 192.

perstringere. The Lexica and monographs cite no example of the Inf. and Subj.-Acc. after *perstringere* in the sense of "narrate." It occurs once in St. Ambrose.

M. Ep. 34, 2.

persuadere, 6 times.

V. C. Hex. IV, 4, 13; 9, 34; Ex. Luc. VI, 104.

M. Off. III, 3, 23; Poen. I, 5, 25; II, 2, 12.

polliceri, 10 times.

V. C. Expos. Ps. 118, 6, 29; Ex. Luc. I, 1; II, 75; III, 39; V, 78; VII, 168.

M. Off. III, 9, 63; 15, 91; Vid. 3, 17; Exc. II, 68.

ponere, 4 times.

V. C. Isaac 8, 79; Ex. Luc. II, 67; X, 78; 82.

praecipere = *docere,* 8 times.

V. C. Expl. Ps. 37, 33; Expos. Ps. 118, 5, 46; 11, 29; 15, 15; 15, 17; Ex. Luc. VII, 62; VIII, 22; 61.

praedicare. The Inf. and Subj.-Acc. after *praedicare* is Classical and is found in Cicero but in the Christian sense of "preach", "foretell", "predict", etc. (cf. praedicere) it is Eccl. Latin and is cited for the Vulgate and the Church Fathers.[34] It occurs 5 times in St. Ambrose in this latter sense.

V. C. Fug. 3, 15; Ios. 10, 58; Expl. Ps. 40, 18.

M. Inc. 6, 47; Ep. 28, 9.

praedicere, once.

V. C. Expl. Ps. 37, 34.

praefari. The Inf. and Subj.-Acc. after *praefari* is cited for Livy, Justinus and Suetonius.[35] It occurs once in St. Ambrose.

V. C. Expl. Ps. 36, 2.

praemittere, 4 times.

V. C. Expos. Ps. 118, 8, 45; Ex. Luc. IV, 57.

M. Fid. IV, 10, 123; Exc. II, 29.

[34] Georges s. v. [35] Ibid.

praemonere. The Inf. and Subj.-Acc. after *praemonere* is cited for Livy.[36] It occurs once in St. Ambrose.

V. C. Ex. Luc. V, 103.

praescribere. The Inf. and Subj.-Acc. after *praescribere* is a late usage.[37] It occurs 3 times in St. Ambrose.

V. C. Ex. Luc. III, 5; IV, 15; 35.

praetendere. The Inf. and Subj.-Acc. after *praetendere* is cited for Tacitus and Florus.[38] It occurs twice in St. Ambrose.

V. C. Hex. IV, 4, 15; Expos. Ps. 118, 8, 46.

probare, 29 times.

V. C. Hex. I, 8, 32; 10, 36; III, 2, 7; Cain I, 3, 10; II, 9, 29; Apol. 6, 26; Expl. Ps. 36, 53; 37, 54; Expos. Ps. 118, 14, 33; Ex. Luc. II, 3; 79; 94; 104; 106 (twice).

M. Off. II, 7, 37; III, 18, 104; Fid. I, 12, 77; 14, 86; 18, 121; II, 5, 41; Spir. I, 2, 30; 11, 125; II, 9, 100; Inc. 8, 88; Myst. 9, 50; Exc. I, 5; Ep. 22, 15; 63, 19.

prodere, 6 times.

V. C. Ex. Luc. X, 105.

M. Off. I, 4, 14; II, 29, 145; Inc. 9, 89; Ep. 13, 3; 18, 7.

profiteri, 16 times.

V. C. Expl. Ps. 43, 10; 61, 13; Expos. Ps. 118, 8, 13; 10, 20; Ex. Luc. II, 15; 65; IV, 18; 91; 179.

M. Vir. I, 7, 34; Fid. I, 11, 73; IV, 10, 134; V, 16, 192; Ep. 1, 4; 1, 5; 5, 22.

promittere, 21 times.

V. C. Noe 23, 82; 26, 94; 27, 102; Abr. II, 7, 37; Int. IV, 8, 30; Expl. Ps. 61, 1; Expos. Ps. 118, 8, 11; 16, 15; Ex. Luc. I, 37; VII, 83; X, 180.

M. Off. I, 16, 59; II, 28, 140; Virg. 12, 74; Inst. 2, 9; Inc. 7, 62; Val. 24; 74; Ep. 41, 28; 63, 84; 87, 2.

pronuntiare, 7 times.

V. C. Par. 10, 47; Int. II, 3, 8; Expos. Ps. 118, 8, 9.

M. Virg. 1, 1; Poen. II, 5, 29; Exc. I, 44; Ep. 19, 18.

prophetare. *Prophetare* is Eccl. Latin being cited for the Vulgate and the Church Fathers. I find no citations of *prophetare*

[36] Kühner-Stegmann, II, 1, 692.

[37] Cf. Hoppe, 47.

[38] F. F. III, 838.

followed by the Inf. and Subj.-Acc. but in all instances it is used either absolutely or with the Acc. of the Direct Object. In St. Ambrose it occurs 10 times followed by an Indirect Statement expressed by the Inf. and Subj.-Acc.

V. C. Abr. II, 3, 11; Patr. 1, 5; 12, 57; Expos. Ps. 118, 10, 22; 13, 14; 15, 10; Ex. Luc. II, 60; VI, 7; IX, 25.

M. Inc. 1, 4.

proponere, 9 times.

V. C. Abr. I, 1, 2; 4, 22; Int. IV, 1, 1; Expl. Ps. 37, 15; Ex. Luc. V, 109; VIII, 9; X, 51.

M. Fid. V, 18, 222; Ep. 10, 6.

protestari. The Inf. and Subj.-Acc. after *protestari* is cited for the Iurisconsulti.[39] It occurs twice in St. Ambrose.

V. C. Expl. Ps. 37, 31.

M. Ep. 57, 9.

recusare. The Inf. and Subj.-Acc. after *recusare* is cited for Pliny and the Iurisconsulti.[40] It occurs twice in St. Ambrose.

V. C. Expos. Ps. 118, 16, 31; Ex. Luc. V, 98.

redarguere. The Inf. and Subj.-Acc. after *redarguere* is cited for Gellius.[41] It occurs once in St. Ambrose.

V. C. Int. III, 6, 16.

referre, 5 times.

V. C. Hex. II, 2, 7; Expos. Ps. 118, 18, 24.

M. Ep. 20, 10; 22, 11; 24, 2.

refutare. The use of the Inf. and Subj.-Acc. after *refutare* is poetical being cited for Lucretius.[42] It occurs once in St. Ambrose.

M. Inc. 7, 67.

relinquere = *concedere,* once.

V. C. Par. 1, 1.

reserare. I find no citations of the Inf. and Subj.-Acc. after *reserare* in the sense of "disclose", "reveal", etc. It occurs twice in St. Ambrose.

V. C. Pro. Ex. Luc. 4.

M. Spir. III, 10, 67.

[39] Georges s. v.

[40] Ibid.

[41] Kühner-Stegmann, II, 1, 692.

[42] Georges s. v. Cf. F. F. IV, 58.

respondere, 15 times.

V. C. Hex. III, 2, 8; Iacob II, 10, 44; Expos. Ps. 118, 17, 7; Ex. Luc. VII, 71.

M. Off. III, 14, 86; 16, 96; Fid. IV, 9, 102; Exc. I, 32; II, 25; Val. 24; Ep. 5, 10; 20, 2; 20, 8; 24, 7; 67, 6.

revelare. I find no citations of the Inf. and Subj.-Acc. after *revelare.* It occurs 6 times in St. Ambrose followed by an Indirect Statement expressed by the Inf. and Subj.-Acc.

V. C. Mort. 11, 51; Expl. Ps. 43, 15; Ex. Luc. II, 75; X, 123.

M. Spir. I, Pro. 4; Spir. III, 22, 166.

scribere, 20 times.

V. C. Patr. 4, 17; Ex. Luc. X, 85; 87; 147 (twice); 183 (twice).

M. Inst. 16, 99; Poen. I, 11, 48; Exc. II, 94; Ep. 5, 15; 33, 1; 38, 1; 40, 29; 41, 1 (3 times); 46, 5; 53, 4; 56, 3.

signare. The Inf. and Subj.-Acc. after *signare* is cited for Julius Capitolinus.[43] It occurs 11 times in St. Ambrose.

V. C. Hex. III, 12, 52; VI, 2, 7; Expl. Ps. 43, 32; Ex. Luc. IV, 16; V, 99; VI, 45.

M. Fid. II, 8, 60; 8, 63; Spir. III, 1, 1; Exc. I, 59; II, 68.

significare, 86 times.

V. C. Hex. VI, 3, 13; 4, 25; Cain I, 9, 35; II, 6, 20; Noe 22, 81 (twice); 23, 82; 25, 92; 25, 93; 26, 95; 28, 105; Abr. I, 2, 9; II, 1, 1; 5, 22; Mort. 3, 8; Fug. 4, 21; Iacob II, 1, 2; 3, 13; Ios. 2, 6; 2, 7; Tob. 18, 62; Apol. 7, 35; Expl. Ps. 36, 56; 37, 41; 39, 12; 39, 24; 40, 32; 43, 17; 43, 20; Expos. Ps. 118, 2, 15; 3, 27; 5, 3; 5, 39; 7, 23; 11, 29; 12, 20; 12, 27; 14, 11; 17, 7; 19, 24; 19, 37; Pro. Ex. Luc. 2; Ex. Luc. II, 79; VI, 7; VII, 160; 164; VIII, 13; 25; IX, 15; X, 123; 152; 154.

M. Inst. 13, 82; Fid. I, 7, 49; 7, 50; 14, 92; 15, 97; II, 8, 67; III, 11, 83; IV, 10, 121; V, 10, 124; Spir. I, 9, 103; 14, 144; 16, 163; Spir. II, Pro. 15; Spir. II, 2, 23; III, 3, 15; Inc. 2, 13; 5, 42; 9, 98; Poen. II, 2, 8; Myst. 9, 55; Val. 24; 51; Ep. 19, 28; 27, 1; 33, 6; 40, 20; 47, 6; 57, 2; 58, 15; 65, 1; 71, 8; 72, 19; 76, 5; 79, 1.

[43] Georges s. v. Cf. also F. F. IV, 365.

silere = *tacere,* once. I find no citation of the Inf. and Subj.-Acc. after *silere.*

V. C. Ex. Luc. X, 183.

simulare, 12 times.

V. C. Par. 12, 56; Patr. 3, 10; Nab. 11, 47; Tob. 7, 26; Expl. Ps. 37, 45.

M. Off. III, 10, 67; 10, 69; Fid. I, 16, 104; 19, 129; III, 16, 129; V, 4, 54; Ep. 22, 22.

spondere, 4 times.

V. C. Abr. I, 4, 31; Patr. 2, 8; Ex. Luc. VII, 83.

M. Inc. 7, 63.

suadere, 18 times.

V. C. Par. 15, 75; Patr. 3, 10; Tob. 17, 58; 20, 76; Expl. Ps. 36, 12; Expos. Ps. 118, 5, 36; 14, 27; 15, 17.

M. Off. I, 7, 23; 18, 77; III, 8, 54; Spir. III, 18, 140; Poen. I, 15, 86; Ep. 7, 16; 17, 6; 23, 13; 29, 3; 34, 2.

subdere. The Lexica and monographs cite no example of the Inf. and Subj.-Acc. after *subdere* in the sense of to "add" by speaking. It occurs once in St. Ambrose.

M. Spir. III, 9, 54.

subgerere. I find no citations of the Inf. and Subj.-Acc. after *subgerere* in the sense of "suggest", "advise", etc. It occurs once in St. Ambrose.

M. Ep. 6, 5.

subicere, twice.

M. Off. I, 12, 144; Ep. 76, 3.

subiungere = *addere* is not Ciceronian. It first appears in Pliny and Quintilian.[44] It occurs once in St. Ambrose.

M. Off. II, 2, 6.

subtexere. The Inf. and Subj.-Acc. after *subtexere* is cited for Livy.[45] It occurs twice in St. Ambrose.

V. C. Expos. Ps. 118, 20, 31.

M. Ep. 29, 5.

suscipere, once.

V. C. Isaac 4, 17.

[44] Krebs-Schmalz, II, 616.

[45] Georges s. v. Cf. also F. F. IV, 561.

testari, 40 times.

V. C. Hex. VI, 4, 20; II, 8, 54; Fug. 1, 1; Iacob I, 3, 9; Int. I, 1, 3; III, 6, 16; Apol. 2, 8; Expl. Ps. 35, 2; 36, 40; 36, 43; 36, 51; 37, 23; 38, 4; 38, 31; 40, 39; Expos. Ps. 118, 1, 16; 14, 21; Ex. Luc. I, 3; II, 92; III, 33; IV, 13; VII, 15; 132; 133.

M. Off. II, 7, 37; Inst. 10, 65; 14, 92; Fid. II, 8, 67; V, 17, 216; Spir. II, 6, 52; 7, 63; 10, 106; 13, 146; III, 11, 84; Inc. 6, 48; 8, 81; Exc. I, 15; 20; Ep. 13, 2; 13, 3.

testificari, 13 times.

V. C. Hex. I, 1, 3; Abr. I, 3, 17; II, 9, 66; 10, 68; 10, 70; Expl. Ps. 47, 10; Expos. Ps. 118, 3, 15; 14, 1; Ex. Luc. I, 6; X, 175.

M. Spir. II, 6, 49; III, 10, 59; Ep. 65, 3.

texere. The Lexica and monographs cite no example of the Inf. and Subj.-Acc. after *texere* in the sense of "weave" (compose) by writing. It occurs twice in St. Ambrose.

M. Ep. 5, 1; 56, 6.

tractare. I find no citations of the Inf. and Subj.-Acc. after *tractare* in the sense of "discuss". It occurs twice in St. Ambrose.

V. C. Hex. III, 2, 7.

M. Off. I, 26, 122.

tradere, 3 times.

V. C. Expl. Ps. 43, 75; Ex. Luc. IV, 49; VIII, 25.

trahere. I find no citations of the Inf. and Subj.-Acc. after *trahere* in the sense of "establish", "maintain", etc. It occurs once in St. Ambrose.

V. C. Abr. II, 11, 85.

usurpare, once.

V. C. Ios. 9, 50.

velle[46] = *contendere,* 23 times.

V. C. Hex. I, 5, 18 (twice); Par. 2, 11; Noe 25, 92; Abr. II, 8, 58; Expl. Ps. 43, 4; Pro. Ex. Luc. 7; Ex. Luc. V, 60.

M. Lap. 8, 38; Fid. III, 12, 92; 17, 141; IV, 3, 28; 3, 29; 9, 106; 12, 158; V, 8, 104; 16, 197; 18, 224; Spir. I, 15, 153; II, 9, 85; 9, 87; III, 10, 60; Inc. 9, 95.

[46] Cf. Juret (2), 118.

B. *V. Sentiendi.*

accipere, 30 times.

V. C. Hex. III, 6, 25; Par. 15, 75; Cain II, 3, 12; Abr. I, 4, 22; Apol. 9, 50; Expl. Ps. 37, 40; Expos. Ps. 118, 5, 27; 9, 9; 10, 17; 12, 18; Ex. Luc. VII, 193.

M. Virg. 18, 113 (twice); Fid. I, 11, 68; 11, 70; 18, 121; II, 8, 71; III, 12, 97; 12, 101; 14, 111; IV, 12, 159; V, 11, 133; Spir. II, 8, 76; III, 5, 31; 7, 44; 18, 135; Poen. II, 5, 37; Exc. II, 36; 44; Ep. 63, 62.

adfingere. The only citation of the Inf. and Subj.-Acc. after *adfingere* in the sense of "suppose", "imagine", etc. is for Arnobius.[47] It should be noted, however, that the Inf. and Subj.-Acc. after *adfingere* occurs once in Caesar where *adfingere* is used in the sense of a *v. declarandi.*[48] It occurs once in St. Ambrose.

V. C. Hex. I, 6, 23.

admirari, twice.

V. C. Expl. Ps. 47, 8.

M. Vir. II, 5, 34.

adspicere. The Inf. and Subj.-Acc. after *adspicere* is a usage of early Latin avoided by the Classical writers.[49] It occurs once in St. Ambrose.

M. Poen. I, 14, 74.

adstipulari = *adsentiri.* I find no citation of the Inf. and Subj.-Acc. after *adstipulari* in this sense. It occurs once in St. Ambrose.

M. Ep. 2, 24.

advertere. With the exception of one instance in Cicero after a passive voice, the Inf. and Subj.-Acc. after *advertere* is not found before Livy, Tacitus and the later writers.[50] It occurs 103 times in St. Ambrose.

V. C. Hex. I, 10, 36; II, 3, 9; III, 8, 36; 12, 52; V, 18, 59; 23, 79; VI, 4, 19; 4, 20; 7, 41; Par. 13, 61; Cain I, 10, 42; II, 9, 37; Noe 1, 2; 13, 42; 19, 68; Abr. I, 2, 6; 3, 10; 4, 28; 5, 41; 7, 59; 7, 61; 8, 77; II, 3, 9; 3, 10; 6, 36; 8, 50 (twice);

[47] T. L. L. I, 1216, 79 ff. (The passage in St. Ambrose is also cited.)
[48] Ibid.
[49] Stolz-Schmalz, 586. Cf. also Kühner-Stegmann, II, 1, 690.
[50] Kühner-Stegmann, II, 1, 691.

9, 61; Isaac 4, 11; Hel. 14, 52; Nab. 8, 40; Int. I, 2, 4; II, 3, 10; IV, 5, 21; Apol. 2, 8; Expl. Ps. 35, 23; 36, 6; 37, 33; 43, 10; Expos. Ps. 118, 7, 16; 11, 29; 14, 36; 16, 6; 19, 37; 20, 8; 20, 44; Ex. Luc. I, 33; II, 31; 36; III, 47; V, 24; 85; 112; VI, 39; VII, 29; 33; 44; 59.

M. Off. I, 7, 23; 21, 94; 24, 110; 27, 126; 34, 173; II, 3, 9; 20, 100; III, 2, 14; Inst. 3, 24; 12, 77; Exh. 1, 5; Fid. III, 14, 118; IV, 10, 131; V, 18, 223; Spir. I, 5, 65; 16, 161; Inc. 6, 51; 9, 102; Poen. I, 6, 28 (twice); II, 2, 7; 3, 16; Myst. 9, 52; Exc. I, 51; Ep. 5, 18; 5, 19; 6, 8; 13, 4; 14, 7; 18, 28; 23, 20; 32, 32; 43, 1; 44, 3; 46, 4; 50, 9; 51, 14; 63, 58; 63, 59; 72, 6; 72, 13; 74, 1; 74, 4; 74, 8; 82, 4.

aestimare. The Inf. and Subj.-Acc. after *aestimare* is a development peculiar to Silver Latin being cited for Valerius Maximus.[51] It occurs 38 times in St. Ambrose.

V. C. Hex. I, 1, 1; 6, 22; II, 3, 11; IV, 1, 1; Par. 9, 42; Abr. II, 8, 47; Mort. 3, 10; Iacob I, 8, 36; Apol. 2, 7; 3, 13; Expl. Ps. 36, 77; 38, 32; 61, 6; Expos. Ps. 118, 11, 26; 15, 15; Ex. Luc. III, 30; V, 23; 39; VII, 197; VIII, 34; 51; X, 57; 149; 169.

M. Off. I, 5, 18; 12, 44; Fid. I, 13, 81; II, 7, 54; IV, 3, 29; Spir. III, 5, 34; Inc. 4, 26; Ep. I, 9; 6, 11; 13, 5; 14, 1; 14, 6; 25, 2; 43, 2.

agnoscere, 41 times.

V. C. Hex. III, 7, 32; IV, 2, 7; V, 24, 88; Cain I, 6, 23; Abr. I, 2, 9; II, 9, 65; 10, 75; Isaac 5, 45; Fug. 8, 51; Ios. 3, 14; Expl. Ps. 1, 50; 35, 23; 40, 20; 47, 2; Expos. Ps. 118, 10, 29; 10, 32; Ex. Luc. III, 38; VII, 168; VIII, 15; 32; IX, 14; X, 47.

M. Off. II, 28, 139; III, 12, 80; Fid. I, 19, 123; II, 8, 63; III, 1, 3; 4, 33; IV, 11, 149; 11, 150; IV, 12, 168; V, 5, 65; 14, 181; Spir. I, 7, 81′; Poen. I, 3, 11; Myst. 4, 24; Theo. 16; 49; Ep. 19, 31; 20, 17; 37, 28.

ambigere. The Inf. and Subj.-Acc. after negative passive *ambigere* is cited for Livy, Tacitus, and Apuleius, whereas its occurrence after a negative active verb is a later development being cited for Hilary, Ammianus Marcellinus, Ambrosiaster, Jerome,

[51] Krebs-Schmalz, I, 119.

Rufinus, Adamantius, Augustine and Ps. Leo.[52] St. Ambrose has one instance of the Inf. and Subj.-Acc. after negative *ambigere,* one after negative active, and one after positive active.

V. C. Noe 14, 48 (neg. pass.).

M. Spir. II, 9, 90 (neg. act.); Ep. 63, 71 (pos. act.).

animadvertere, once. It should be noted that late Latin has a tendency to use *advertere* for the classical *animadvertere.*[53]

M. Off. III, 21, 123.

arbitrari, 184 times.

V. C. Hex. I, 3, 8; 6, 23; 8, 28; II, 2, 6; 2, 8; III, 5, 22; IV, 5, 20; 8, 33; V, 10, 28; 12, 36; 12, 38; 18, 60; VI, 9, 61; Par. 12, 60; Cain I, 7, 25; Noe 2, 5; 6, 13; 6, 14; 11, 37; 15, 52; 29, 109; 30, 115; Abr. I, 6, 47; II, 3, 9; 4, 18; 6, 25; 9, 66; Isaac 4, 21; Iacob II, 12, 56; Ios. 7, 40; Hel. 3, 5; 16, 69; Nab. 3, 13; 12, 50; Tob. 1, 1; 1, 2; 13, 43; Int. II, 2, 3; III, 5, 12; 8, 23; IV, 1, 2; 1, 5; 8, 29 (twice); 8, 30; Apol. 4, 17; 9, 46; 9, 47; Expl. Ps. 1, 49; 35, 6 (twice); 37, 1; 37, 43; 38, 12; 43, 93; Expos. Ps. 118, 1, 10; 8, 15; 12, 41; 14, 29; 16, 45; 18, 7; 19, 18; 20, 6; 21, 6; 22, 4; Pro. Ex. Luc. 7; Ex. Luc. I, 1; 43; III, 47; VI, 44; VII, 171; 221; VIII, 2; X, 101; 149; 184.

M. Off. I, 18, 68; 18, 78; 18, 80; 20, 86; 23, 102; 23, 103; 24, 115; 26, 124; 31, 160; 38, 189; 47, 231; 48, 236; 48, 237; II, 1, 1; 7, 36; 8, 41; 11, 56; 14, 66; 24, 119; 25, 127; 28, 143; III, 8, 56; 9, 59; 10, 68; 16, 97; 19, 111; 21, 124; Vir. I, 5, 20; III, 6, 29; Vid. 8, 44; Virg. 4, 16; Inst. 2, 15; 6, 45; Exh. 3, 13; 6, 34; 6, 36; 6, 39; Fid. II, 12, 102; IV, 11, 143; V, 1, 22; 1, 23; 3, 48; 16, 190; 18, 222; Spir. I, 1, 25; 3, 53; 9, 100; III, 4, 21; Inc. 6, 48; 8, 79; Poen. I, 3, 10; 7, 33; II, 5, 30; Exc. II, 5; 14; 25; 42; 57; Val. 25; 26; 34; Theo. 43; Aux. 6; 30; Ep. 2, 22; 5, 1 (twice); 5, 4; 5, 19; 6, 8; 6, 17; 7, 22; 18, 12; 19, 12; 19, 13; 19, 31; 28, 2; 28, 3; 33, 2; 37, 2; 37, 18; 39, 2; 39, 4; 40, 5; 44, 2; 46, 2; 53, 2; 56, 2; 56, 5; 56, 7; 57, 11; 60, 3; 60, 4; 61, 1; 63, 58; 63, 88; 72, 6; 72, 10; 72, 14; 73, 1; 73, 7; 74, 1; 76, 13; 78, 7; 82, 7; 83, 10; 89, 1; 90, 3.

audire, 57 times.

V. C. Hex. II, 3, 10; VI, 2, 3; 8, 51; Par. 12, 56; 12, 57;

[52] T. L. L. I, 1839, 33 ff. Cf. also Souter (1), 82 and Arts, 100.

[53] Souter (1), 81 ff. Cf. *advertere* above.

Abr. I, 6, 57; Iacob II, 12, 56; Nab. 3, 13; Expl. Ps. 36, 62; 43, 89; 48, 2; 48, 23; Expos. Ps. 118, 7, 17; 8, 19; 10, 25; 14, 46; 15, 2; 16, 43; 20, 57; Ex. Luc. IV, 69; VI, 13; Ex. Luc. VI, 17; 57; 60; VII, 15; 52; 182.

M. Off. II, 2, 4; Vir. I, 11, 63; III, 6, 29; Virg. 7, 35; Fid. I, 7, 53; II, 6, 48; V, 8, 104; Spir. I, 2, 31; II, 8, 78; 8, 79; Inc. 8, 79; Poen. II, 8, 78; Exc. II, 32; Val. 2; 22; 51; Aux. 1; Ep. 5, 18; 12, 4; 20, 14; 20, 22; 21, 4; 21, 16; 22, 22; 24, 11; 40, 23; 51, 10; 63, 7; 63, 10; 72, 25.

censere, 19 times.

V. C. Hex. VI, 4, 23; Abr. I, 3, 10; Int. I, 1, 2; Ex. Luc. VII, 57.

M. Off. I, 13, 49; 25, 120; 28, 133; III, 3, 20; 10, 69; Exh. 6, 37; Fid. I, Pro. 1; Ep. 10, 8; 10, 12; 12, 5; 12, 6; 13, 4; 17, 12; 26, 4; 61, 4.

cernere, 30 times.

V. C. Hex. V, 21, 69; VI, 9, 55; 9, 66; Cain II, 1, 3; Noe 12, 41; Fug. 8, 48; Hel. 12, 42; 13, 50 (twice); Nab. 13, 57; Expl. Ps. 38, 9; Expos. Ps. 118, 5, 28; 11, 9; 16, 9; Ex. Luc. I, 9; V, 92.

M. Vir. I, 2, 9; Virg. 6, 29; 17, 106; Fid. IV, 1, 9; V, 16, 190; Exc. I, 32; 38; 67; 77; II, 124; Ep. VI, 4; 19, 19; 22, 9; 27, 4.

cognoscere, 202 times.

V. C. Hex. I, 2, 5; 3, 8; 4, 12; 10, 38; II, 1, 1; III, 2, 10; 10, 44; 17, 72; IV, 1, 3; 8, 31; VI, 4, 20; 8, 46; 8, 47; 9, 55; Par. 6, 33 (5 times); 11, 49; 11, 52; 12, 57; 12, 58; 13, 63; 14, 72; Cain I, 7, 26 (twice); 9, 34; 9, 37; Noe 14, 48; 18, 65; 19, 67; 24, 88; 26, 95; Abr. I, 7, 59; 9, 84; II, 3, 9; 6, 27; 8, 55; 10, 77; Isaac 4, 13; 4, 26; Mort. 10, 45; 11, 48; Fug. 3, 15; Iacob I, 3, 12; 4, 13; 6, 26; Iacob II, 2, 9; 8, 36; Ios. 1, 3; 1, 4; 2, 8; Hel. 4, 7; 5, 15; 15, 54; 17, 63; Nab. 4, 18; Tob. 20, 73; Int. I, 5, 14; III, 4, 10; 6, 18; IV, 1, 3; 7, 26; Apol. 2, 8; 3, 11; 10, 51; Expl. Ps. 1, 49; 36, 5; 36, 6; 36, 18; 36, 25; 36, 44; 36, 53; 36, 57; 36, 76; 37, 32; 37, 45; 38, 4; 39, 20; 40, 40; 43, 10; 43, 51; 43, 54; 45, 15; 47, 4; 47, 18; Expos. Ps. 118, 2, 25; 3, 38; 5, 27; 7, 12; 8, 11; 10, 1; 10, 19; 10, 30; 10, 32; 11, 27;

12, 34; 13, 3; 13, 20; 15, 10; 16, 11; 16, 29; 17, 6; 20, 58; 22, 10; Ex. Luc. II, 3; 23; 25; 48; III, 9; 18; 30; 37 (twice); 45; 47; IV, 18; 27; V, 97; VI, 17; 36; 44; 46; 56; 57; VII, 20; 109; 115; 164; X, 70; 150; 154.

M. Off. I, 30, 150; 50, 248; II, 2, 7; 26, 129; 29, 151; III, 12, 77; Vir. I, 10, 58; II, 2, 12; Virg. 8, 46; 17, 106; Lap. 4, 13; Fid. II, Pro. 3; Fid. II, 9, 76; IV, 4, 44; 6, 71; 8, 81; V, 17, 211; Spir. I, 3, 49; Spir. II, Pro. 1; Spir. II, 6, 50; III, 10, 62; Inc. 1, 2; Poen. I, 10, 47; 16, 91; II, 7, 59; 11, 103; Myst. 6, 33; 9, 51; Exc. I, 17; 31; 43; 65; II, 32; 59 (twice); 109; 125; Val. 17; Theo. 7; 22; 36; 40; Aux. 29; Ep. 5, 8; 6, 10; 7, 16; 10, 12; 12, 3; 13, 4; 13, 5; 15, 1; 18, 37 (twice); 19, 2; 20, 5; 20, 9; 20, 17; 20, 22; 26, 18; 33, 4; 37, 29; 51, 9; 56, 7; 61, 2; 63, 64; 64, 7; 65, 9; 76, 3; 81, 8.

comperire, 16 times.

V. C. Hex. III, 5, 20; Abr. I, 2, 6; Ex. Luc. VII, 4.

M. Poen. I, 11, 49; Exc. II, 15; 132; Val. 26; Ep. 5, 16; 12, 4; 13, 4; 24, 12; 40, 9; 40, 16; 45, 2; 58, 1; 63, 10.

confidere, once.

V. C. Par. 12, 60.

conligere, 5 times.

V. C. Hex. VI, 4, 20; Abr. II, 8, 55; Expl. Ps. 40, 28; 43, 2.

M. Off. II, 20, 100.

conprehendere. The Inf. and Subj.-Acc. after *conprehendere* is cited for Quintilian and Modestinus.[54] It occurs 5 times in St. Ambrose.

V. C. Apol. 2, 7; Expl. Ps. 1, 38; 36, 39; Expos. Ps. 118, 15, 2; Ex. Luc. VIII, 49.

consentire, twice.

M. Spir. I, 1, 22; Exc. II, 107.

considerare, 18 times.

V. C. Hex. I, 6, 23; IV, 8, 31; V, 18, 59; VI, 8, 52; Par. 6, 32; Noe 29, 110; Isaac 3, 8; Expl. Ps. 36, 6; 36, 49; 37, 49; 38, 12; Expos. Ps. 118, 1, 9; 10, 41; 12, 34; 20, 9; Ex. Luc. VII, 63.

M. Off. I, 24, 107; Ep. 70, 21.

[54] T. L. L. III, 2148, 71 ff.

conspicere, twice.

V. C. Noe 18, 66; Tob. 20, 77.

constituere, 5 times.

V. C. Expos. Ps. 118, 1, 4; 5, 12; 20, 8.

M. Ep. 5, 2; 40, 9.

credere, 220 times.

V. C. Hex. I, 1, 2; 3, 10; 6, 24; 7, 27 (twice); II, 2, 4; III, 1, 2; IV, 4, 14; 6, 25; 8, 33; V, 7, 20; 12, 36; 16, 53; 24, 86; VI, 9, 55; Par. 4, 24; 8, 39; 14, 71; Cain I, 5, 21; II, 2, 9; Noe 6, 15; 11, 36; 17, 61; 17, 62; Abr. II, 3, 9; 8, 56; Fug. 6, 35; Iacob II, 2, 8; 5, 25; Ios. 2, 6; 2, 8 (twice); 3, 13; 5, 23; 6, 34; 8, 45; 9, 47; 9, 50; Patr. 1, 3; Hel. 17, 62; Nab. 12, 51; Tob. 10, 37; Int. I, 3, 6; 3, 8; III, 5, 12; 7, 22; IV, 6, 23; Apol. 7, 36; 8, 43; Expl. Ps. 1, 53; 37, 1; 37, 40; 38, 2; 38, 34; 39, 6; 40, 15; 40, 19; 40, 23; 43, 7; 43, 8; 43, 12 (twice); 43, 52; 43, 63; 43, 82; 45, 2; 48, 18; 61, 24; 61, 30; Expos. Ps. 118, 1, 10 (twice); 1, 11 (twice); 2, 25; 3, 47; 7, 15; 10, 40 (twice); 13, 6; 14, 18; 20, 56; 20, 57; 21, 16; 21, 17; Ex. Luc. I, 4 (twice); 5; 13; II, 15; 17; 49 (twice); 78; 94; IV, 5; V, 12; 89; 93; 98 (3 times); VI, 93; 108; VII, 12; 90; 123; 135; 162; 181 (3 times); 188; 210; VIII, 56; 83; IX, 25; X, 1; 3; 21; 57; 69; 94; 129; 179.

M. Off. I, 26, 124; II, 4, 13; 7, 31; 12, 62; 23, 118; III, 6, 43; 12, 78; 20, 118; Vir. I, 6, 29; II, 1, 5; Virg. 4, 21; Lap. 4, 15; 8, 34; Fid. I, 2, 12; 5, 36; 11, 68; 12, 76; II, 5, 43; 12, 103; 16, 143; III, 5, 38; 7, 48; 16, 129; IV, 5, 62; 6, 71; 12, 159; 12, 167; V, 6, 70; 14, 182; 17, 212; Spir. I, 8, 95; II, 3, 28; 6, 51; 6, 52; III, 1, 7; 15, 106; 18, 135; Inc. 3, 17; 3, 18; 4, 23; 4, 28; 7, 64; 7, 72; 10, 112; 10, 113; Poen. I, 16, 89; 16, 90; II, 1, 5; 2, 10; 2, 12; 9, 80; Myst. 3, 8; 3, 18; 5, 26; Exc. I, 18; 28; 43; II, 3; 28; 51; 59; 70 (twice); 83; 85; 96; 97; 127; 129; 131 (twice); Val. 47; 50; 75; Ep. 2, 10; 5, 5; 5, 15; 17, 16 (twice); 18, 9 (twice); 18, 11; 18, 30; 19, 14; 24, 2; 24, 12; 27, 12; 30, 1; 33, 6; 34, 10; 39, 2; 41, 16 (twice); Ep. 58, 14; 61, 1; 80, 9.

decernere, 4 times.

V. C. Hex. VI, 1, 2; Nab. 11, 48; Int. IV, 7, 26; Ex. Luc. IX, 36.

diffidere, once.

V. C. Noe 27, 102.

discere, 40 times.

V. C. Hex. III, 2, 9; V, 15, 52; Par. 8, 38; 12, 56; 13, 61; Abr. I, 5, 57; Iacob I, 3, 9; 4, 15; Ios. 4, 21; 6, 33; Hel. 9, 32; Expl. Ps. 36, 35; 37, 8; 37, 51; Expos. Ps. 118, 10, 19; 10, 47; 11, 4; 15, 10; Ex. Luc. II, 54; 94; III, 5; IV, 51; VIII, 85; X, 134.

M. Off. I, 26, 123; 28, 133; Vid. 8, 45; 9, 52; 13, 79; Fid. II, 10, 85 (3 times); III, 4, 34; 12, 96; IV, 8, 87; V, 13; 165; Spir. I, 16, 156; Poen. I, 5, 26; II, 11, 107; Val. 14.

disponere. The Inf. and Subj.-Acc. after *disponere* in the sense of "decide", "determine", "decree", etc. is a late usage being cited first for Ammianus Marcellinus.[55] It occurs once in St. Ambrose.

V. C. Expl. Ps. 43, 15.

distinguere. The Inf. and Subj.-Acc. after *distinguere* in the sense of *accurate definire* (mentally) is cited once for St. Augustine.[56] It occurs once in St. Ambrose.

V. C. Expl. Ps. 118, 20, 57.

dubitare. Although the use of the Inf. and Subj.-Acc. after *non dubitare* is not Classical, traces of it under certain defined restrictions are to be found as early as Lucretius with one instance even in Cicero. However, it is not until Nepos and Livy that *non dubitare* becomes used with the Inf. and Subj.-Acc. as a *v. sentiendi* without any restriction. From this time on through the period of late Latin it is thus employed exclusively in some authors and interchangeably with the classical construction in others. By a similar analogy *dubitare* begins to be used with the Inf. and Subj.-Acc. from Quintilian on.[57] The Inf. and Subj.-Acc. after *dubitare* and *non dubitare* occurs 38 times in St. Ambrose.[58]

[55] T. L. L. V, 1429, 7 ff. Cf. Georges s. v.

[56] T. L. L. V, 1527, 21.

[57] Stolz-Schmalz, 586. Cf. also Colbert, 59 and Arts, 91.

[58] It is interesting to note that St. Ambrose uses *quin* in 4 instances after *dubitare* and *non dubium esse* in the "De Spiritu Sancto" (I, 7, 82; II, 9, 100; 12, 140; III, 10, 66) to its utter exclusion in his other works.

V. C. Hex. I, 7, 26; VI, 4, 23; Abr. I, 8, 71; II, 8, 49; 8, 58; Ios. 9, 46; Expl. Ps. 35, 1; 37, 27; 38, 6; 47, 3; Expos. Ps. 118, 3, 18; 10, 25; Ex. Luc. I, 11; 28; II, 15; VI, 4; VII, 26; VIII, 9; X, 162.

M. Off. II, 1, 1; Vid. 9, 43; Virg. 7, 40; Fid. II, Pro. 3; Fid. II, 4, 38; Fid. IV, 11, 156; Spir. I, 4, 55; 14, 143; 16, 161; II, 5, 36; 7, 66; III, 4, 24; Poen. II, 5, 32; Exc. II, 54; 87; Theo. 15; Ep. 44, 14; 63, 3; 70, 18.

ducere, 6 times.

V. C. Abr. II, 8, 47; Expl. Ps. 36, 21; Expos. Ps. 118, 7, 24; 19, 11.

M. Exc. I, 49; Ep. 63, 8.

excogitare, once.

V. C. Expl. Ps. 1, 1.

existimare, 39 times.

V. C. Hex. I, 6, 22; III, 12, 52; IV, 4, 15 (extimare [59]); V, 13, 42 (extimare [59]); Cain I, 4, 12; Ios. 12, 69; Hel. 17, 62; Tob. 16, 54; Int. I, 3, 6; III, 11, 30; Apol. 9, 47; Expl. Ps. 36, 73; 43, 80; Expos. Ps. 118, 7, 31; 8, 19; 16, 45; Ex. Luc. VII, 169.

M. Off. I, 9, 27; II, 12, 60; 23, 117; 26, 127 (twice); 27, 134; III, 3, 23; Vir. II, 5, 34; Vid. 7, 42; Fid. III, 12, 102; IV, 5, 52; 12, 162; V, 2, 39; 3, 48; Spir. I, 5, 75; Exc. I, 70; Ep. 1, 8; 20, 19; 40, 28; 63, 17; 63, 37; 72, 5.

experiri, twice.

V. C. Expos. Ps. 118, 15, 19.

M. Ep. 54, 2.

fidere, once.

M. Ep. 19, 11.

habere, 13 times. Thus used *habere* has the general meaning of "have" or "hold" in the various shades of "judge", "know", "understand", "consider", "believe", etc.

V. C. Abr. II, 2, 5; 9, 61; Int. II, 4, 12; III, 3, 6; Expl. Ps. 1, 18; Expos. Ps. 118, 15, 2.

[59] For *extimare* = *existimare* cf. Georges s. *extimo.* In Tacitus and Macrobius cf. F. F. II, 393.

M. Off. I, 11, 36; Exh. 12, 82; Fid. V, 17, 216; Spir. II, 10, 110; III, 11, 83; Myst. 7, 36; Ep. 26, 7; 33, 6.

ignorare, 8 times.

V. C. Hex. III, 1, 2; VI, 2, 3; Abr. I, 7, 59; 7, 60; Expl. Ps. 40, 21; Expos. Ps. 118, 12, 39; 16, 10.

M. Ep. 39, 1.

intellegere, 110 times.

V. C. Hex. V, 21, 66; VI, 8, 47; Par. 2, 8; 5, 27; 6, 32; 8, 39 (twice); 12, 56 (twice); 12, 57; 14, 70; Cain II, 2, 9; 6, 18; Noe 11, 36; 17, 61; 22, 78; 24, 86; 26, 97; 26, 99; Isaac 8, 65; Iacob I, 4, 14; Ios. 5, 25; 7, 40; 12, 70; Int. I, 8, 27; IV, 4, 18; Expl. Ps. 39, 16; 43, 4; 43, 73; 47, 18; Expos. Ps. 118, 1, 5; 2, 18; 3, 22; 3, 25; 7, 12; 8, 48; 9, 8 (twice); 9, 10; 10, 15; 10, 18; 11, 27; 13, 6; 13, 19; 14, 1; 14, 15; 15, 10; 15, 14; 18, 46 (twice); Ex. Luc. II, 1; 32; 48 (twice); 84; 86; III, 15; IV, 56; V, 8; 98; VI, 39; 48; 74; VII, 34; 95.

M. Off. I, 38, 188; Vir. II, 3, 21; III, 5, 21; Virg. 1, 2; Lap. 4, 14; Fid. I, 8, 55; 16, 106; II, 10, 84; III, 7, 46; 13, 106; 14, 108; 14, 112; IV, 8, 82; 9, 96; V, 2, 37; 3, 41; 6, 80; 7, 99; 15, 188; Spir. I, 8, 94; 9, 104; 10, 113; II, 4, 31; 9, 100; III, 9, 58; II, 83; Inc. 10, 110; 10, 115; Myst. 3, 17; Exc. II, 59, 66; Aux. 13; Ep. 15, 6; 17, 17; 20, 13; 29, 12; 33, 1; 37, 16; 41, 9; 46, 3; 51, 15; 57, 11; 63, 20; 70, 20; 77, 4.

interpretari, twice.

V. C. Patr. 3, 11.

M. Ep. 48, 3.

invenire, 25 times.

V. C. Par. 2, 7; 2, 9; 10, 47; Mort. 4, 15; Iacob I, 1, 3; Hel. 21, 78; Int. III, 1, 2; 7, 22; Expl. Ps. 43, 31; Ex. Luc. V, 42; 116; VII, 15; 162; VIII, 39.

M. Off. II, 6, 23; Vir. I, 1, 4; Fid. II, 11, 99; V, 3, 41; 17, 209; Spir. I, 7, 82; II, 6, 54; Ep. 4, 6; 5, 10; 28, 1; 60, 5.

iudicare, 56 times.

V. C. Hex. III, 2, 7; VI, 2, 6; Par. 2, 8; Noe 15, 50; 19, 69; Abr. I, 8, 74; II, 8, 47; Iacob II, 10, 43; Hel. 17, 62; 21, 78; Apol. 1, 4; 9, 47; Expl. Ps. 36, 79; 37, 30; 37, 40; Expos. Ps. 118, 12, 37; 14, 26; 19, 40; 20, 47; 21, 24; Ex. Luc. V, 1; VI, 93 (twice); VII, 65.

M. Off. I, 12, 46; 26, 123; II, 7, 36; 24, 121; III, 8, 55; 9, 63; Virg. 1, 1; Exh. 4, 23; Lap. 8, 32; Fid. III, 15, 124; V, 3, 48; 6, 84; Spir. I, 8, 93; II, 12, 136; III, 14, 97; 14, 100; Exc. I, 48; II, 97; 125; 130; Val. 50; Ep. 18, 39; 22, 3; 22, 19 et 20; 27, 4; 35, 13; 40, 28; 41, 6; 41, 10; 58, 9; 72, 5; 79, 4.

legere, 75 times.

V. C. Hex. I, 4, 12; 5, 18; Par. 1, 2; 8, 39; Cain I, 2, 6; Abr. I, 6, 58; II, 9, 61; 9, 67; Mort. 3, 8; Ios. 3, 18; Nab. 17, 70; Expl. Ps. 1, 14; 37, 46; 37, 50; 40, 31; 43, 77; 61, 22; Expos. Ps. 118, 7, 26; 8, 58; 10, 14; 10, 19; 10, 34; 13, 2; 15, 6; 16, 12; 17, 16; 20, 57; 22, 6; Ex. Luc. II, 66; IV, 49; VI, 79; VII, 14; 116; 182; 188; IX, 15; X, 68.

M. Off. I, 2, 6; 8, 25; III, 18, 102; Vir. I, 3, 12; Exh. 3, 17; Fid. I, 14, 89 (twice); 15, 98; III, 4, 33; 6, 44; V, 6, 85; Spir. I, 3, 44; 11, 119; II, 1, 19; 2, 21; 9, 96; 9, 98; III, 5, 31; 11, 78; Inc. 6, 51; 8, 84; 9, 102; Poen. I, 10, 45; Myst. 4, 25; Exc. II, 32; 106; Aux. 11; Ep. 7, 5; 8, 2; 19, 6; 21, 11; 22, 18; 26, 10; 28, 1; 40, 9; 44, 2; 64, 5; 67, 1.

meminisse, 24 times.

V. C. Hex. II, 5, 20; Abr. II, 3, 10; 7, 38; 9, 64; Expl. Ps. 43, 4; Expos. Ps. 118, 1, 5; 4, 2; 12, 29; Ex. Luc. IV, 15; V, 76; VII, 68; 71; 176.

M. Off. I, 18, 72; Fid. IV, 9, 113; V, 2, 30; 7, 93; Spir. I, 11, 121; Exc. I, 1; II, 9; 83; Ep. 40, 17; 41, 8; 63, 112.

mirari, 19 times.

V. C. Hex. II, 1, 1; III, 12, 49; VI, 6, 37; Apol. 1, 4; 5, 23; Expl. Ps. 36, 77; Expos. Ps. 118, 14, 34.

M. Vir. I, 1, 2; III, 7, 36; Inst. 7, 50; Exh. 14, 91; Exc. I, 54; II, 64; 76; 83; Ep. 5, 17; 20, 22; 79, 4 (twice).

mutuare. I find no citation of the Inf. and Subj.-Acc. after *mutuare* in the sense of "assume". It occurs once in St. Ambrose.

V. C. Abr. II, 8, 54.

nescire, 21 times.

V. C. Par. 6, 31; 8, 39; Cain II, 9, 27; Ios. 6, 34; 13, 75; Hel. 4, 7; 12, 44; Int. III, 7, 19; Expl. Ps. 36, 27; 61, 11; Expos. Ps. 118, 2, 5; 5, 37; 7, 31; 13, 6; 19, 16; 19, 34; 21, 12; Ex. Luc. VII, 122; 165.

M. Poen. II, 5, 31; Ep. 6, 18.

noscere. The Inf. and Subj.-Acc. after *noscere* is cited for the Auct. Her. and the poets.[60] It occurs 68 times in St. Ambrose.

V. C. Hex. III, 12, 49; Par. 6, 32; 6, 34; 8, 38; 8, 40; 15, 73; Cain I, 8, 32; 9, 38; 10, 43; Noe 2, 4; Abr. I, 4, 23; 4, 30; 7, 60; Mort. 3, 10; Fug. 9, 54; Iacob I, 3, 12; Hel. 17, 63; Nab. 3, 14; 4, 18; Tob. 23, 90; Apol. 8, 44; Expl. Ps. 1, 31; 36, 34; 37, 9; 47, 11; 47, 18; 48, 9; Expos. Ps. 118, 2, 11; 8, 18; 9, 16; 10, 34; 11, 24; 13, 17; 14, 28; 14, 39; 14, 40; 16, 11; 16, 20; 18, 40; Ex. Luc. I, 18; VI, 74; VII, 25; 140; 172; 228; IX, 6.

M. Off. I, 21, 96; 50, 257; II, 14, 66; Inst. 7, 49; Fid. I, Pro. 3; Fid. V, 11, 133; Poen. II, 8, 69; Myst. 7, 38; Exc. II, 15; 32; 124; Theo. 23; 26; Ep. 7, 6; 16, 3; 18, 21; 18, 34; 37, 27; 39, 8; 41, 18; 41, 26; 57, 6.

opinari, 16 times.

V. C. Par. 12, 60; Cain I, 10, 40; Abr. II, 11, 80; Ex. Luc. VII, 91; 135; VIII, 14; 29; X, 176.

M. Off. I, 32, 169; Fid. II, 15, 129; Poen. I, 1, 3; 9, 41; Ep. 12, 2; 12, 3; 12, 5; 90, 2.

perpendere. The Lexica and monographs cite no example of the Inf. and Subj.-Acc. after *perpendere* in the sense of "consider", "estimate", etc. It occurs once in St. Ambrose.

V. C. Ex. Luc. VII, 2.

perspicere, once.

V. C. Int. IV, 7, 26.

ponere. Apart from a single occurrence in Terence the Inf. and Subj.-Acc. after *ponere* in the sense of "suppose", "assume", etc. to express a supposition is a late usage.[61] It occurs 11 times in St. Ambrose. In 5 cases the Indirect Statement of supposition is introduced by the Imperative form *pone* and in 3 by the present Subjunctive *ponamus.*

V. C. Hex. IV, 4, 14 (twice); Par. 2, 8; Expos. Ps. 118, 3, 11; 21, 8; Ex. Luc. VII, 221; X, 74.

M. Off. II, 5, 20; Fid. II, 12, 101; V, 16, 194; Ep. 18, 12.

praecognoscere. I find no citation of the Inf. and Subj.-Acc. after *praecognoscere.* It occurs once in St. Ambrose.

V. C. Ex. Luc. II, 3.

[60] Kühner-Stegmann, II, 1, 690. [61] F. F. III, 357.

praesagire. The Inf. and Subj.-Acc. after *praesagire* is cited for Plautus.[62] It occurs once in St. Ambrose.

V. C. Ex. Luc. VII, 167.

praescire. The Lexica and monographs cite no example of the Inf. and Subj.-Acc. after *praescire.* It occurs once in St. Ambrose.

V. C. Expl. Ps. 39, 16.

praesentire, twice.

V. C. Hex. V, 3, 7; VI, 4, 20.

praesumere. The Inf. and Subj.-Acc. after *praesumere* is cited for Valerius Maximus and Aurelius Victor.[63] It occurs 18 times in St. Ambrose.

V. C. Hex. VI, 2, 7; Iacob II, 9, 98; Apol. 2, 7; Expl. Ps. 38, 32; 39, 21; 40, 15; Expos. Ps. 118, 1, 1; 3, 31; Ex. Luc. V, 1; VI, 5.

M. Lap. 8, 38; Inc. 4, 24; Poen. I, 8, 36; Exc. II, 51; Ep. 56, 7; 59, 1; 61, 1; 63, 86.

praevidere = *praesentire,* 13 times.

V. C. Hex. I, 2, 5; V, 13, 43; Mort. 3, 8; Int. IV, 8, 29; Expl. Ps. 36, 63; Expos. Ps. 118, 8, 57; 13, 5; 16, 9; Ex. Luc. III, 30.

M. Ep. 2, 25; 34, 5; 57, 11; 63, 101.

putare, 786 times.

V. C. Hex. I, 1, 1; 1, 2; 2, 6; 2, 7; 3, 11; 6, 22; 6, 24 (twice); 7, 27; 8, 30; II, 1, 3; 3, 14; 4, 15; III, 5, 20 (twice); 9, 40; 9, 41; 16, 66; IV, 2, 5; 8, 33; V, 7, 18; 10, 26; 10, 31; 12, 36; 12, 37; 14, 49; 16, 53; 18, 60 (twice); VI, 2, 5; 2, 8; 4, 17; 4, 20; 4, 22; 4, 28; 6, 38; 7, 41; 8, 46; Par. 2, 11; 3, 18; 4, 24 (twice); 5, 27; 6, 30 (twice); 6, 34; 7, 35; 8, 38; 8, 40; 9, 42 (twice); 9, 44; 12, 54; 12, 56; 12, 59 (3 times); 13, 66; 14, 68; 14, 70 (twice); Cain I, 4, 14; 6, 22; 9, 37; II, 2, 9; 4, 13; 6, 21; 9, 22; 9, 35; 9, 37 (twice); 9, 38; Noe 1, 2; 5, 11; 6, 14; 8, 24; 11, 38; 12, 41; 15, 51; 16, 58; 19, 70; 23, 85; 30, 115 (4 times); 31, 118; 33, 123; 34, 128 (twice); Abr. I, 1, 2; 4, 28; 4, 30; 5, 42; 6, 56 (3 times); 7, 59; 8, 66; 8, 67; 9, 82; 9, 84; 9, 93; II, 4, 17; 4, 18; 6, 25; 6, 27; 7, 41; 7, 44; 8, 45; 8, 47; 8, 50; 8, 51; 8, 58; 9, 62 (twice);

[62] Kühner-Stegmann, II, 1, 691. Cf. also Georges s. v.

[63] Georges s. v.

9, 64; 11, 78; Isaac 4, 11; 5, 43; Mort. 5, 19; Fug. 5, 25; 7, 43; 8, 51; Iacob I, 3, 12; 4, 16; 8, 37; II, 2, 5; 2, 8; 6, 26; 6, 27; 10, 43; 11, 45; 11, 46 (twice); Ios. 4, 20; 6, 30; 10, 53; 14, 84; Patr. 1, 5; Hel. 4, 6; 4, 8; 8, 25; 10, 35; 13, 47; 13, 48; 15, 53; 16, 61; 17, 63; 17, 64; 17, 65; 21, 78; Nab. 6, 31; 6, 32; 10, 45; 11, 48; 13, 55; 17, 70; Tob. 4, 12 (twice); 7, 25; 10, 37; 11, 38; 14, 49; 14, 50; 17, 58; 20, 74; Int. I, 3, 6 (3 times); 6, 19; III, 5, 12; 5, 14; 11, 29; IV, 1, 5; 7, 28; 8, 29; Apol. 2, 5; 4, 16; 6, 29 (twice); 8, 43; 9, 46 (twice); 9, 47 (3 times); 14, 69; 15, 73; 16, 77; Expl. Ps. 1, 20; 1, 21 (twice); 1, 46; 1, 47; 1, 51; 1, 56; 35, 1; 35, 7; 35, 8; 35, 28; 36, 9; 36, 17; 36, 18; 36, 19 (twice); 36, 22; 36, 35; 36, 40; 36, 64; 36, 74; 37, 8; 37, 24; 37, 40 (3 times); 37, 43; 37, 56; 37, 53; 37, 57; 38, 3; 38, 6; 39, 16; 39, 22; 40, 12; 40, 21; 43, 10; 43, 19 (twice); 43, 23; 43, 26; 43, 27; 43, 32; 43, 35; 43, 46; 43, 68; 43, 89; 45, 2; 47, 2; 47, 6; 47, 10; 47, 25; 48, 17; 61, 21; Expos. Ps. 118, 1, 10; 1, 12 (twice); 2, 4; 2, 5; 2, 10; 2, 21 (twice); 2, 26; 3, 6; 4, 2; 4, 10; 4, 11; 4, 12; 5, 13; 5, 27 (twice); 5, 39; 6, 2; 6, 6; 6, 20; 7, 10; 7, 12; 7, 20; 7, 35; 8, 8 (3 times); 8, 17; 8, 25; 8, 26; 8, 28; 8, 31; 8, 32 (twice); 8, 58; 9, 7; 10, 20; 10, 26; 10, 44; 10, 46; 11, 9; 11, 18; 11, 22; 12, 7; 12, 44; 14, 11; 14, 16; 14, 17; 14, 21; 14, 26 (twice); 14, 38 (twice); 15, 15; 15, 31; 16, 6; 16, 41; 16, 43; 17, 3; 17, 14 (twice); 17, 30; 18, 3; 18, 5; 18, 18; 19, 13; 19, 24; 19, 28; 20, 26; 20, 31; 20, 32; 20, 47; 20, 48; 21, 6; 21, 7; 22, 3; 22, 10; Pro. Ex. Luc. 1 (twice); 3 (twice); 5; 8; Ex. Luc. I, 17; II, 1; 6 (twice); 12; 29; 31 (twice); 42; 43; 48; 53; 62; 75; 78; III, 6; 11; 13 (twice); 16 (twice); 17; 30; 36 (3 times); 37 (twice); 41; 45 (twice); 50 (twice); IV, 10; 18; 22; 24; 25; 47; 66; 69; 73 (twice); V, 29; 30; 40; 42 (twice); 70; 74; 76; 86; 97; 104; 111; VI, 30; 38; 54; 55; 65; 82; 93 (twice); VII, 4; 9; 25; 58; 59 (twice); 61; 64; 72; 86; 122; 123; 126; 136; 149 (twice); 189; 221; 238; VIII, 2; 3; 5; 28; 63; 68; IX, 19; X, 9; 15; 56; 63; 68; 92; 94; 132; 148; 161; 172.

M. Off. I, 7, 24; 8, 26; 12, 40; 12, 43; 13, 47; 13, 48 (twice); 13, 50; 19, 82; 21, 91; 24, 105 (twice); 24, 111; 25, 118; 26, 124; 30, 144; 30, 145; 30, 150 (twice); 30, 153; 36, 181; 38, 187; 38, 191; 40, 195; 50, 257; II, 5, 21; 7, 33; 7, 35; 8, 40; 8, 41;

14, 66; 15, 75; 19, 96; 22, 115; 25, 127; 26, 130; III, 2, 8; 2, 13; 3, 19; 4, 24; 5, 30; 8, 55; 10, 68; 14, 86; 17, 99; 19, 112; 22, 127; Vir. II, 1, 2; 1, 3; 5, 36; III, 2, 8; 6, 29; Vid. 2, 12 (twice); 5, 32; 8, 44; 14, 85; 15, 87; Virg. 4, 16 (twice); 4, 19; 4, 21; 6, 28; 7, 36; 12, 75; 17, 106; Inst. 3, 20; 5, 35; 5, 39; 6, 43; 13, 85; Exh. 3, 16; 4, 26; 10, 65; 13, 84; Lap. 6, 26; 7, 29; Fid. I, 10, 64; 11, 72; 13, 80; 16, 100; 18, 119; Fid. II, Pro. 11; Fid. II, 7, 56; 7, 58; 8, 65; 8, 66; 9, 80; 13, 108 (twice); 13, 112; 13, 117; 14, 123; III, 4, 32; 5, 39; 8, 58; 12, 94; 14, 114; 15, 123; IV, 4, 45; 8, 92; 8, 94; 9, 116; 10, 123; 10, 125; 10, 132; 10, 133; 10, 157; 11, 142; 11, 144; 11, 147; 11, 148; 11, 149; 12, 163; 12, 167; V, 1, 19; 1, 20 et 21; 1, 22; 1, 23 (3 times); 2, 36; 5, 58; 5, 66; 6, 68; 6, 85; 6, 88; 7, 91 (twice); 10, 130; 10, 131; 11, 133; 16, 200; Spir. I, Pro. 7; Spir. I, 2, 31 (twice); 6, 76 (twice); 7, 83; 9, 102; Spir. II, Pro. 9; Spir. II, 2, 24; 3, 28; 5, 35; 5, 36; 6, 53; 6, 54 (twice); 7, 69; 8, 70 (3 times); 12, 136; 13, 147; III, 1, 4; 2, 9; 4, 17; 4, 18 (3 times); 5, 30; 6, 43; 10, 60; 11, 78; 12, 87; 12, 88; 13, 92′; 14, 96; Inc. 1, 1; 1, 5; 2, 8; 4, 25; 4, 28; 4, 29; 5, 44; 6, 60; 7, 64 (twice); 8, 79; 9, 93; 9, 94; 9, 99; 10, 106; 10, 114; 10, 115; Poen. I, 1, 2; 2, 5; 3, 10 (twice); 7, 32; 8, 38; 8, 39; 10, 45; 12, 58 (twice); 13, 64; Poen. II, 2, 7; 2, 12 (twice); 3, 17; 4, 20; 5, 29; 5, 30; 6, 42; 6, 48; 8, 77; 9, 85; 9, 90; 10, 95 (twice); 10, 96; Myst. 1, 2; 2, 7; Exc. I, 4; 16; 17; 22; 24; 27; 38; 47; 59; 62; 64; 71; II, 5; 15; 18 (twice); 25; 28; 58; 60; 86; 89; 114; 129; Val. 15 (twice); 19; 25; 26; 39; 47; 50 (twice); 51; 57; 80; Theo. 13; 35; 49; Aux. 10; 24; 31; 37; Ep. 2, 29; 3, 3; 5, 1; 5, 9; 5, 18 (twice); 6, 1; 6, 2; 6, 9; 6, 16; 8, 5; 10, 4; 10, 8; 11, 1; 12, 1; 13, 2; 13, 4; 13, 5; 13, 7 (twice); 14, 3; 15, 7; 17, 8; 18, 2; 18, 11; 18, 12 (twice); 18, 20; 20, 19; 21, 4; 21, 5; 21, 6; 21, 8; 22, 18; 23, 15; 24, 1; 24, 10; 24, 11; 25, 2; 26, 5; 27, 4; 31, 1; 32, 6 (twice); 33, 3; 35, 8; 37, 3; 37, 6; 38, 6 (twice); 40, 8 (twice); 40, 14; 40, 21; 40, 26; 40, 32; 43, 18; 44, 2; 45, 1; 46, 2; 46, 12; 48, 2; 49, 4; 50, 6; 51, 6; 56, 6; 57, 6; 57, 11; 58, 4; 58, 5; 58, 15; 60, 3; 60, 5; 60, 6; 61, 2; 63, 13; 63, 23; 63, 35; 63, 58; 63, 82; 63, 83; 63, 100; 63, 110; 66, 1; 68, 1; 69, 7; 70, 14; 71, 2; 72, 3; 72, 4; 72, 6 (twice); 72, 10 (twice); 76, 1; 77, 1; 78, 4; 78, 9; 80, 1; 82, 5; 82, 6; 85, 1.

recensere. The Inf. and Subj.-Acc. after *recensere* is cited for Curtius.[64] It occurs once in St. Ambrose.

M. Theo. 52.

recognoscere. I find no citation of the Inf. and Subj.-Acc. after *recognoscere.* It occurs 4 times in St. Ambrose.

V. C. Cain I, 2, 6; Int. I, 5, 13; Expos. Ps. 118, 5, 3.

M. Ep. 49, 4.

recordari, once.

V. C. Expl. Ps. 61, 17.

reminisci. The use of the Inf. and Subj.-Acc. after *reminisci* is poetic and rare. It is cited for Lucretius and Ovid.[65] It occurs 6 times in St. Ambrose.

V. C. Mort. 10, 47; Tob. 7, 28 (twice); Ex. Luc. VII, 127; 158.

M. Exc. I, 67.

reperire, 9 times.

V. C. Hex. III, 4, 18; 17, 72; Fug. 5, 25; Ex. Luc. II, 35; III, 37; VI, 101; X, 184.

M. Off. I, 28, 134; Ep. 60, 5.

reputare, once.

V. C. Expl. Ps. 40, 13.

reri, 5 times.

V. C. Expl. Ps. 48, 9.

M. Off. I, 42, 207; Exc. I, 52; Ep. 19, 30; 39, 4.

retinere. The Inf. and Subj.-Acc. after *retinere* in the sense of *meminisse* (cf. classical *memoria retinere*) is cited for Ulpian.[66] It occurs once in St. Ambrose.

V. C. Expl. Ps. 38, 2.

scire, 224 times.

V. C. Hex. II, 2, 4; III, 6, 27; IV, 9, 34; V, 1, 4; 6, 16; 13, 44; 24, 88; Par. 2, 8 (twice); 2, 9; 4, 24; 5, 26; 6, 31; 6, 32 (4 times); 8, 38 (twice); 8, 39; 8, 40; 10, 48; 11, 52 (3 times); 12, 56; Cain II, 3, 12; 9, 30; Noe 13, 43; 25, 93;

[64] F. F. IV, 22. Cf. also Georges s. v.

[65] Stolz-Schmalz, 586. Cf. also Kühner-Stegmann, II, 1, 691.

[66] F. F. IV, 127. Cf. also Georges s. v.

26, 100 (twice); Abr. I, 3, 15; 4, 23; 4, 29; 9, 93; II, 8, 49; Isaac 4, 11; 8, 77; Mort. 3, 8; 12, 55; Fug. 9, 52; Iacob I, 8, 36; II, 2, 6; Ios. 3, 16; 6, 32; 6, 34; 11, 62; Patr. 7, 32; 9, 39; Hel. 4, 7; Tob. 24, 91; Int. I, 9, 28; IV, 7, 26; Apol. 2, 8; 4, 19; 6, 27; 10, 51; 10, 52; Expl. Ps. 1, 19; 37, 41; 38, 30; 38, 38; 39, 20; 40, 22; 43, 32; 43, 51; 47, 11; 48, 22; 61, 30; Expos. Ps. 118, 2, 13; 4, 23; 5, 41 (twice); 7, 17; 8, 17; 8, 23; 8, 26; 8, 38; 9, 9; 9, 12; 10, 19; 11, 11; 11, 24; 11, 28; 14, 21; 15, 4; 15, 38; 16, 12; 16, 36; 17, 23; 19, 37; 20, 58; 22, 28; Ex. Luc. I, 38; II, 1; 25; 34; 37; 38; 84; III, 37; V, 62 (twice); 67; 70; 99; 111; VI, 24; 46; 60; 93; 100; VII, 27 (twice); 33; 58; 61; 66; 87; 95; 155; 176 (twice); 182; 221 (twice); 222; 225; 232; VIII, 17; 25; 82; X, 60; 62; 66; 79; 81; 91; 108; 153.

M. Off. I, 2, 5; 3, 9; 10, 35; 26, 124; 30, 148; II, 14, 66; 16, 78; 17, 89; III, 14, 89; Vid. 2, 12; 13, 79 (twice); Virg. 6, 29; 20, 129; Inst. 7, 48; Lap. 8, 32; Fid. II, 4, 37; 6, 49; 7, 52; 8, 63; 10, 87; III, 9, 60; 14, 114; 16, 136; IV, 1, 6; 6, 67; V, 2, 30; 5, 63; 10, 119; 16, 189; 17, 210; Spir. I, 3, 53; 6, 80; 10, 114; II, 2, 20; 2, 22 (twice); 8, 74; 12, 135; III, 3, 16; 7, 46; Inc. 3, 16; 8, 86; Poen. I, 4, 17; 9, 41; 10, 45; II, 2, 11; 4, 25; 6, 40; 6, 45; Myst. 9, 59; Exc. I, 4; 39; 46; 47; II, 4 (twice); 97; 118; Val. 47 (twice); Aux. 6; Ep. 1, 2; 5, 16; 6, 16; 7, 7; 13, 1; 20, 14; 22, 1; 25, 3; 26, 14; 30, 10; 30, 16; 32, 5; 33, 3; 33, 6; 34, 8; 35, 14; 37, 17; 42, 14; 63, 86; 72, 12; 73, 8.

sentire, 24 times.

V. C. Hex. IV, 7, 29; V, 7, 18; VI, 4, 19; 4, 26; 9, 62; Cain I, 1, 4; Noe 9, 27; Iacob I, 8, 37; Nab. 5, 23; Tob. 7, 26; Int. I, 2, 4; Expl. Ps. 36, 17; 37, 44; 43, 27; Expos. Ps. 118, 6, 8; 11, 26; 19, 25; 19, 38; Ex. Luc. X, 166.

M. Off. I, 4, 16; Exc. I, 77; II, 34; Ep. 32, 2; 41, 28.

spectare. The Inf. and Subj.-Acc. after *spectare* is cited for Plautus and Ovid.[67] It occurs twice in St. Ambrose.

V. C. Nab. 5, 21.

M. Exc. I, 32.

[67] Kühner-Stegmann, II, 1, 690.

speculari. The Inf. and Subj.-Acc. after *speculari* is cited for Velleius Paterculus.[68] It occurs once in St. Ambrose.

V. C. Hex. V, 12, 37.

sperare, 15 times.

V. C. Abr. I, 2, 6; Tob. 16, 54; Int. IV, 3, 10; Expl. Ps. 1, 38; Expos. Ps. 118, 7, 3; 11, 9 (twice); 12, 43.

M. Lap. 8, 38; Fid. II, 4, 35; Exc. II, 28; 135; Theo. 15; Ep. 16, 1; 56, 3.

statuere, 7 times.

V. C. Tob. 20, 70; Expl. Ps. 43, 12.

M. Off. II, 8, 45; III, 12, 78; 12, 79; Exc. II, 85; Ep. 6, 10.

suspicari, once.

V. C. Ios. 9, 48.

tenere, once.

V. C. Par. 8, 39.

videre, 276 times.

V. C. Hex. I, 6, 20; 6, 24; II, 3, 11; III, 2, 9; 2, 10; 9, 40; 14, 60; IV, 1, 1; 3, 11; 4, 13; 5, 23; 7, 29; V, 10, 31 (twice); 13, 41 (twice); 2, 8; 3, 10; 4, 20; 4, 21 (twice); 6, 39; 8, 47; 9, 57; 9, 62; Par. 5, 25; 11, 49; 13, 63; Cain I, 4, 12; II, 1, 3; 2, 9; 3, 11; 3, 12; Noe 7, 19; 10, 32; 18, 64; 18, 65; 25, 89; Abr. I, 7, 65; 9, 92; II, 8, 60; Isaac 4, 25; 4, 33; 8, 65; 8, 77; Mort. 9, 38; 10, 47; Fug. 5, 29; 9, 58; Iacob II, 11, 47; Ios. 5, 24; 6, 28; 6, 30; Patr. 11, 47; 11, 56; Hel. 4, 9; 12, 41; 20, 73; 20, 75; Nab. 5, 21; Tob. 10, 36; 10, 37; Int. I, 2, 4; 8, 27; II, 1, 1; 4, 12; III, 1, 1; 6, 15 (twice); IV, 1, 2; 8, 30; Apol. 5, 23; 10, 54; 14, 69; Expl. Ps. 1, 9; 1, 18; 35, 10; 35, 15 (3 times); 35, 18; 35, 27; 36, 11; 36, 39 (twice); 36, 47 (twice); 36, 58 (3 times); 36, 64; 36, 72; 36, 76; 36, 77; 36, 79 (twice); 36, 80; 37, 11; 37, 14; 37, 16; 37, 51; 38, 2 (twice); 38, 5; 38, 7; 38, 35; 39, 16; 39, 17; 40, 24; 40, 28; 43, 10; 43, 22; 43, 38; 43, 49; 43, 60; 43, 84; 47, 5 (twice); 47, 14; 47, 19; 48, 16; 61, 11; 61, 24; Expos. Ps. 118, 1, 12; 1, 18 (twice); 2, 9; 3, 20; 3, 33; 5, 39; 7, 10; 7, 12; 7, 13; 7, 14; 7, 17; 7, 19; 8, 14; 8, 17; 8, 37; 9, 18; 10, 41; 12, 5;

[68] F. F. IV, 443. Cf. also Georges s. v.

12, 47; 14, 10; 15, 17; 15, 31; 16, 6; 19, 7; 20, 9; 20, 53; Ex. Luc. II, 13; 26; 53 (twice); 56; 59; 60; 64; III, 1; 4 (twice); 7; 8; 14; 18; 35; 39; IV, 36; 51; 56; V, 40; 85; 86; 115; VI, 15; 50; 85; VII, 20; 55; 58; 85; 100; 127; X, 42; 78; 137; 168.

M. Off. I, 2, 5; 2, 6; 4, 15; 4, 16; 12, 40; 12, 41; 12, 42; 18, 74; 27, 128; 41, 204; II, 3, 8; 16, 78; 28, 141; III, 14, 90; Vir. I, 10, 61; II, 3, 20; III, 6, 29; 7, 33; 7, 34; 7, 35; Vid. 2, 13; Virg. 1, 1; 18, 112; Exh. 14, 91; Fid. I, 11, 71; 14, 87; 15, 98 (twice); 17, 113; Fid. II, Pro. 8; Fid. II, 6, 49; 11, 95; 13, 113; 16, 138; III, 15; 125; 16, 132; IV, 11, 147; 11, 155; 12, 166; V, 10, 131; 15, 187; 15, 188; Spir. II, 6, 50; 10, 108; III, 22, 170; Poen. I, 4, 19; 13, 61; II, 4, 22; 7, 54; 7, 59; 9, 88; Myst. 9, 51; Exc. II, 38; 56; 64; 69; 101; 124; Val. 16; 27; 48; Aux. 1 (twice); 13; Ep. 10, 6; 13, 5; 16, 2; 19, 22; 19, 29; 20, 15; 20, 21; 22, 9; 22, 11; 22, 22; 23, 18; 24, 12; 37, 13 (twice); 37, 40; 40, 1; 40, 5; 41, 7; 43, 16; 49, 4; 51, 2; 56, 1; 58, 12; 61, 3; 63, 24 et 25.

2. After Personal Verbs used impersonally in the Passive Voice.

A. *V. Declarandi.*

adlegari, once.

M. Ep. 20, 19.

concedi, once.

V. C. Hex. II, 3, 9.

declarari, 5 times.

V. C. Noe 28, 106; Iacob II, 3, 10; Expos. Ps. 118, 3, 24.

M. Off. II, 5, 16; Spir. III, 18, 139.

definiri, once.

V. C. Expos. Ps. 118, 11, 11.

dici, 5 times.

V. C. Par. 10, 47; Noe 26, 98; Ex. Luc. VI, 107; X, 6.

M. Ep. 20, 19.

doceri, twice.

V. C. Abr. I, 2, 6.

M. Virg. 2, 6.

edoceri, 4 times.

M. Fid. I, 14, 93; Fid. II, Pro. 1; Fid. V, 18, 220; Spir. I, 13, 136.

explicari. I find no citation of the Inf. and Subj.-Acc. after *explicare.* It occurs once in St. Ambrose.

V. C. Fug. 2, 6.

ferri, once.

V. C. Expos. Ps. 118, 12, 32.

intimari, twice.

M. Ep. 15, 5; 20, 13.

manifestari, once.

V. C. Ios. 3, 18.

negari, twice.

V. C. Ex. Luc. III, 42.

M. Fid. IV, 11, 146.

nuntiari, 4 times.

V. C. Ex. Luc. III, 9.

M. Ep. 20, 4; 20, 22; 20, 26.

ostendi, 5 times.

V. C. Ex. Luc. V, 1; VII, 27 (twice).

M. Vid. 3, 20; Spir. II, 10, 106.

patefieri. I find no citation of the Inf. and Subj.-Acc. after *patefacere.* It occurs once in St. Ambrose. However, the reading of the text is doubtful.

M. Spir. II, Pro. 1.

perferri, once.

M. Poen. II, 4, 20.

persuaderi, once.

M. Ep. 76, 1.

praedicari, once.

V. C. Expos. Ps. 118, 11, 5.

praemitti, once.

V. C. Ex. Luc. VIII, 68.

praenuntiari. The Inf. and Subj.-Acc. after *praenuntiare* is cited for Terence and Pliny.[69] It occurs once in St. Ambrose.

[69] Georges s. v.

M. Ep. 76, 4.

probari, 3 times.

V. C. Mort. 10, 45; Ex. Luc. II, 78.

M. Myst. 8, 47.

pronuntiari, twice.

M. Off. II, 4, 15; Ep. 57, 9.

prophetari, twice.

V. C. Expos. Ps. 118, 7, 5; Ex. Luc. III, 35.

proponi, once.

M. Ep. 72, 3.

referri, twice.

M. Ep. 40, 6; 41, 1.

reserari, once.

M. Ep. 23, 21.

responderi, once.

V. C. Expos. Ps. 118, 7, 22.

revelari, 5 times.

V. C. Cain II, 6, 19; Ex. Luc. VII, 169.

M. Fid. III, 14, 117; Spir. I, 10, 113; II, 13, 149.

scribi, 12 times.

V. C. Noe 17, 60; Int. III, 1, 2; Expl. Ps. 39, 13; 39, 15; Expos. Ps. 118, 16, 41; Ex. Luc. VI, 101; X, 150.

M. Fid. I, 10, 62; Inc. 8, 81; 9, 102; Myst. 4, 25; Exc. I, 64.

signari, twice.

V. C. Ex. Luc. III, 9; 48.

significari, 4 times.

V. C. Noe 26, 97; Ex. Luc. I, 23; X, 128.

M. Inc. 9, 100.

suaderi, once.

M. Poen. II, 2, 7.

subgeri, once.

M. Ep. 20, 20.

B. *V. Sentiendi.*

adverti, once.

M. Vid. 2, 7.

aestimari, 5 times.

V. C. Hex. VI, 4, 23; Noe 3, 6.

M. Fid. V, 2, 38; Spir. I, 3, 53; II, 6, 52.

cognosci, once.

V. C. Cain I, 2, 5.

comperiri, once.

M. Ep. 57, 6.

comprehendi, once.

V. C. Expos. Ps. 118, 7, 10.

conligi, 4 times.

V. C. Abr. I, 7, 61; Expl. Ps. 61, 8; Expos. Ps. 118, 10, 35.

M. Ep. 45, 3.

credi, once.

M. Exc. II, 70.

disponi, once.

M. Ep. 34, 5.

dubitari, 9 times.

V. C. Hex. III, 3, 14; Expl. Ps. 35, 14.

M. Vid. 8, 43; Fid. III, 7, 46; Spir. I, 3, 51; III, 10, 65 (twice); Val. 68; Ep. 76, 13.

intellegi, twice.

V. C. Expos. Ps. 118, 17, 8; 18, 38.

legi, twice.

M. Fid. II, 7, 58; Aux. 17.

nosci, once.

M. Off. III, 18, 104.

observari. The Inf. and Subj.-Acc. after *observare* is found for the first time in Suetonius.[70] It occurs once in St. Ambrose.

M. Ep. 74, 1.

subaudiri = *intellegi,* once.

M. Fid. V, 2, 37.

videri, 3 times.

V. C. Hex. III, 15, 64; Noe 9, 30; 8, 49.

[70] Krebs-Schmalz, II, 189.

3. After Impersonal Verbs and Expressions.

apparet, 3 times.

V. C. Ex. Luc. X, 28.

M. Fid. I, 17, 109; Spir. III, 18, 139.

certum est, 24 times.

V. C. Hex. VI, 9, 55; Noe 33, 123; Abr. II, 11, 85; Apol. 17, 81; Expl. Ps. 1, 47; 1, 48; 36, 17; 61, 9; Expos. Ps. 118, 16, 9; 16, 24; Ex. Luc. III, 5.

M. Off. II, 5, 18; 22, 112; Exh. 4, 27; Fid. IV, 11, 140; Spir. II, 9, 94; Inc. 3, 16; Poen. I, 2, 7; II, 3, 19; Exc. II, 70; Ep. 17, 6; 24, 7; 61, 4; 73, 2.

claret. The Inf. and Subj.-Acc. after *claret* is a late usage being found only from Aelius Spartianus.[71] It occurs 19 times in St. Ambrose.

V. C. Cain I, 2, 5; Noe 12, 40; Iacob II, 3, 10; Apol. 4, 17; Ex. Luc. II, 49; III, 41; VII, 95; 137; 248.

M. Off. I, 17, 65; Fid. I, 8, 54; III, 4, 26; 10, 75; Spir. II, 2, 21; 7, 64; Myst. 9, 51; Exc. II, 57; Ep. 24, 1; 72, 26.

constat, 9 times.

V. C. Hex. I, 3, 10; V, 6, 15; Noe 17, 60; Tob. 10, 37.

M. Fid. I, 1, 11; II, 9, 74; Ep. 13, 5; 17, 10; 63, 14.

credibile est, once.

V. C. Ex. Luc. III, 1.

credibile videtur, once.

V. C. Noe 15, 55.

evidens est. The Inf. and Subj.-Acc. after *evidens est* is cited for Celsus.[72] It occurs twice in St. Ambrose.

V. C. Ios. 13, 79 (ellipsis of *est*).

M. Off. I, 15, 57.

fallit, once.

V. C. Tob. 23, 88.

fugit, once.

V. C. Ex. Luc. X, 166.

[71] Stolz-Schmalz, 588. Cf. also T. L. L. III, 1263, 73 ff.

[72] Georges s. v.

incognitum est. I find no citation of the Inf. and Subj.-Acc. after *incognitum est.* It occurs twice in St. Ambrose.

V. C. Expl. Ps. I, 1.

M. Ep. 15, 7.

latet. The Inf. and Subj.-Acc. after *latet* is cited first for Vitruvius and then for Pliny.[73] It occurs twice in St. Ambrose.

V. C. Ex. Luc. II, 57.

M. Exc. II, 98.

liquet, 32 times.

V. C. Par. 8, 38; Abr. I, 9, 92; II, 3, 9; Isaac 7, 60; Mort. 8, 32; Fug. 2, 6; Nab. 17, 73; Expl. Ps. 36, 75; Expos. Ps. 118, 4, 10; Ex. Luc. VI, 84.

M. Off. I, 27, 129; 29, 140; II, 5, 16; 6, 25; 9, 48; 16, 76; 22, 116; III, 4, 25; 14, 88; Inst. 6, 43; 12, 77; Fid. III, 7, 50; Spir. I, 1, 23; 5, 63; III, 5, 33; Poen. I, 1, 3; Theo. 26; Ep. 5, 3; 19, 34; 24, 2; 24, 7; 63, 11.

manifestum est,[74] 13 times.

V. C. Noe 28, 105; 31, 118; Mort. 9, 38; Apol. 10, 54; Expl. Ps. 40, 39; Expos. Ps. 118, 5, 31 (ellipsis of *est*); 17, 14; Ex. Luc. III, 48; VIII, 53; X, 179.

M. Spir. I, 12, 131; Poen. I, 2, 7; 17, 95.

mirum est, once.

V. C. Hex. II, 1, 2 (ellipsis of *est*).

non ambiguum est. The Inf. and Subj.-Acc. after *non ambiguum est* is cited for Tacitus, Ulpian, Hilary, Filastrius and Augustine.[75] It occurs once in St. Ambrose.

M. Spir. III, 18, 138.

non dubium est. The Inf. and Subj.-Acc. after *non dubium est* is found once in Plautus, once in Terence, and then from Nepos on.[76] It occurs 23 times in St. Ambrose.

V. C. Hex. V, 12, 37; 23, 78; VI, 8, 46; Noe 16, 58; Abr. I, 7, 60; Expl. Ps. 35, 1; 40, 15; 45, 22; Expos. Ps. 118, 2, 5; 7, 16; 17, 15; Ex. Luc. I, 33; IV, 20; VII, 52; 100; 116; X, 173; 175.

[73] Kühner-Stegmann, II, 1, 695. Cf. also Stolz-Schmalz, 588.

[74] Cf. Souter (1), 118.

[75] T. L. L. I, 1844, 28 ff. Cf. also Souter (1), 83 and n. 1.

[76] Stolz-Schmalz, 586. Cf. also Souter (1), 103 and Hoppe, 50.

M. Inst. 12, 78; Lap. 8, 37; Fid. II, Pro. 12; Exc. I, 29 (twice).

patet, 5 times.

V. C. Abr. II, 11, 84.

M. Fid. I, 14, 86; Spir. I, 1, 21 (twice); Ep. 5, 19.

placet, once.

M. Off. I, 28, 132.

praeterit, 3 times.

V. C. Hex. II, 4, 17.

M. Fid. III, 14, 120; Spir. II, 6, 48.

veri simile est, once.

V. C. Ex. Luc. VI, 105.

verum est, once.

M. Ep. 23, 20.

4. After the Idea *declarandi et sentiendi* expressed in certain Substantives.

auctor, once.

V. C. Ex. Luc. III, 40.

consilium, twice.

M. Ep. 2, 19; 6, 10.

documentum, twice.

M. Vid. 1, 1; Theo. 2.

dubium, once.

V. C. Expos. Ps. 118, 18, 3.

exemplum, 3 times.

V. C. Hex. III, 7, 28.

M. Vir. III, 3, 12; Fid. III, 11, 82.

fama, once.

M. Off. III, 10, 67.

indicium, 9 times.

V. C. Hex. VI, 3, 12; Cain II, 6, 18; Abr. II, 3, 8; Ex. Luc. II, 72; V, 90; X, 12.

M. Vir. I, 8, 43; Exc. I, 39; II, 48.

interpretatio, once.

M. Fid. III, 5, 39.

magisterium, once.
V. C. Hex. III, 7, 28.
mysterium, twice.
V. C. Expos. Ps. 118, 19, 6; Ex. Luc. IV, 16.
prodigium, once.
M. Exc. II, 127.
professio, once.
V. C. Ex. Luc. X, 127.
ratio, once.
V. C. Noe 6, 13.
responsum, once.
M. Off. III, 11, 71.
sacramentum, once.
M. Vid. 3, 18.
sapientia, once.
V. C. Ex. Luc. VI, 64.
sententia, once.
V. C. Abr. II, 7, 37.
sermo, 4 times.
V. C. Expl. Ps. 37, 8; Ex. Luc. VI, 30.
M. Vir. III, 3, 14; Ep. 2, 23.
testamentum, once.
V. C. Apol. 3, 11.
testimonium, twice.
V. C. Ex. Luc. IV, 45.
M. Spir. I, 13, 132.
testis, once.
V. C. Hex. I, 3, 10.

5. After the Idea *declarandi et sentiendi* expressed in certain Adjectives.

certus, once.
M. Aux. 26.
conscius, once.
V. C. Ex. Luc. VII, 192.
fretus, once.
V. C. Ex. Luc. VII, 167.

praescius, once.

M. Ep. 15, 9.

6. After the Idea *declarandi et sentiendi* expressed in certain Phrases.

evidens documentum accipere, once.

M. Spir. II, 5, 37.

hoc responsi reddere, once.

M. Aux. 5.

in dubium venire, twice.

V. C. Expl. Ps. 1, 24.

M. Ep. 66, 1.

mysterium revelare, once.

V. C. Ex. Luc. II, 43.

sacramento constringere, once.

V. C. Expl. Ps. 35, 11.

vera mysteria aperire, once.

V. C. Abr. II, 11, 80.

7. After Verbs regularly used with *ut* and the Subjunctive in Classical Latin.

deposcere. The Inf. and Subj.-Acc. after *deposcere* is cited for Livy, Suetonius and the late writers.[77] It occurs twice in St. Ambrose.

V. C. Int. IV, 8, 29; Expos. Ps. 118, 10, 45.

deprecari. The Inf. and Subj.-Acc. after *deprecari* is a usage confined entirely to late Latin.[78] It occurs twice in St. Ambrose.

V. C. Expl. Ps. 40, 12; Expos. Ps. 118, 10, 45.

exigere. The Inf. and Subj.-Acc. after *exigere* is found from Suetonius on.[79] It occurs once in St. Ambrose.

V. C. Expos. Ps. 118, 5, 46.

exposcere. The Inf. and Subj.-Acc. after *exposcere* is found from Vergil on.[80] It occurs 3 times in St. Ambrose.

[77] T. L. L. V, 590, 42 ff. Cf. also Gabarrou, 136.

[78] Stolz-Schmalz, 585. Cf. also T. L. L. V, 601, 28 ff.; Hoppe, 50; Salonius, 328.

[79] Stolz-Schmalz, 585.

[80] Stolz-Schmalz, 585. Cf. also Gabarrou, 136.

V. C. Expos. Ps. 118, 10, 34 (twice); Ex. Luc. VII, 89.

obsecrare. The Inf. and Subj.-Acc. after *obsecrare* is a usage confined entirely to late Latin.[81] It occurs twice in St. Ambrose.

V. C. Ex. Luc. VII, 89.

M. Exc. I, 59.

orare. The Inf. and Subj.-Acc. after *orare* is found for the first time in Tacitus, then in Suetonius, Ammianus Marcellinus and the Eccl. writers.[82] It occurs twice in St. Ambrose.

V. C. Expos. Ps. 118, 11, 21; 12, 1.

petere. The Inf. and Subj.-Acc. after *petere* is cited once for Plautus, then for Lucretius, Suetonius, and Gellius, becoming frequent in late Latin.[83] It occurs 25 times in St. Ambrose.

V. C. Hex. II, 3, 9; VI, 8, 53; Mort. 2, 5; Tob. 6, 24; Apol. 17, 79; Expl. Ps. 37, 51; 37, 55; 38, 38; 40, 32; Expos. Ps. 118, 3, 18; 3, 22; 3, 25; 4, 21; 10, 28; 14, 23; 17, 23; 22, 6; Ex. Luc. VI, 24.

M. Exc. II, 33; Aux. 11; Ep. 5, 21; 7, 2; 18, 31; 66, 2; 82, 2.

poscere. The Inf. and Subj.-Acc. after *poscere* is found for the first time in Horace.[84] It occurs 15 times in St. Ambrose.

V. C. Expl. Ps. 37, 14; 40, 32; Expos. Ps. 118, 2, 29; 3, 17; 10, 20; 10, 29; 11, 28; 12, 14; 16, 32; 16, 34.

M. Off. III, 14, 86; Vir. III, 6, 28; Myst. 7, 40; Ep. 18, 1; 58, 16; 16, 1.

postulare. The Inf. and Subj.-Acc. after *postulare* occurs from Plautus on, being found under certain conditions even in Cicero and Caesar and then without restriction in Nepos, Ovid, Livy, Pliny the Elder, Tacitus[85] and especially in the late writers.[86] It occurs 26 times in St. Ambrose.

V. C. Mort. 5, 20; 12, 55; Apol. 14, 64; 16, 77; Expl. Ps.

[81] Stolz-Schmalz, 585. Cf. also Goelzer (1), 371.

[82] Stolz-Schmalz, 585. Cf. also Kühner-Stegmann, II, 1, 693 and Goelzer (1), 371.

[83] Stolz-Schmalz, 585. Cf. also Souter (1), 125 and n. 1; Gabarrou, 136; Goelzer (1), 371.

[84] Stolz-Schmalz, 585. Cf. also Gabarrou, 136.

[85] Stolz-Schmalz, 585. Cf. also Kühner-Stegmann, II, 2, 231.

[86] Cf. Hoppe, 51; Souter (1), 125; Gabarrou, 136.

1, 43; 37, 14; 38, 3; 38, 32; 38, 38; 40, 32; Expos. Ps. 118, 2, 5; 4, 19; 10, 20; 11, 9; 11, 21; 12, 1; 16, 13; 22, 6; 22, 18; 20, 27.

M. Inc. 9, 89 (twice); Val. 20; Ep. 17, 10; 19, 19; 32, 3'.

precari. The Inf. and Subj.-Acc. after *precari* is cited first for Ovid but appears for the first time in prose in Pliny the Elder.[87] It occurs twice in St. Ambrose.

V. C. Expl. Ps. 38, 29; Expos. Ps. 118, 20, 7.

repetere. The Inf. and Subj.-Acc. after *repetere* occurs first in Vergil.[88] It occurs twice in St. Ambrose.

V. C. Expos. Ps. 118, 19, 20.

M. Ep. 22, 12.

rogare. The Inf. and Subj.-Acc. after *rogare* is cited first for Ovid but appears for the first time in prose in Justinus and then in the Eccl. writers.[89] It occurs 3 times in St. Ambrose.

V. C. Expos. Ps. 118, 3, 36; 3, 45; 6, 6.

II. The Indirect Statement expressed by the Infinitive and Subject-Accusative successively introduced after a Verb to be supplied from one expressed in the foregoing context.

The recurrence of the Inf. and Subj.-Acc. in a succession of sentences after a *verbum declarandi* or *sentiendi* expressed in the introductory sentence of such a passage is an interesting feature of Indirect Discourse to be found occasionally in classical as well as non-classical writers. Such extended passages of Indirect Discourse follow as a natural consequence of the narrative style which an author assumes in relating what he himself or another knows, says or thinks. There are 16 instances of this kind in St. Ambrose, 6 of which are quoted below as being significant and representative of this type in our author. The remaining passages are recorded by citation only.

V. C. Expos. Ps. 118, 16, 41. sunt autem qui *putaverunt* insulam *nuncupari* Topazion, ad quam adpulsos Trogodytas orta subito commotione maritima, quod navium usum non haberent, regredi *nequivisse.* deinde plurimo inmorantes tempore in insula

[87] Stolz-Schmalz, 585. Cf. also Souter (1), 125 and Goelzer (1), 371.

[88] Stolz-Schmalz, 585.

[89] Ibid. Cf. also Kühner-Stegmann, II, 1, 693.

invenisse lapidem et delectatos colore eius *repetisse* domum et Arabis negotiatoribus advenientibus *vendidisse.* ab illis *emisse* Philonem et ad matrem Ptolomaei secundi, cui nomen erat Beronice, ab ipso *esse perlatum.* illam autem, quamvis regalibus ornamentis abundaret, supra modum tamen colore eius stupefactam *elaborasse,* ut diutius species tam pretiosi lapidis non lateret, ideoque studio eius quaesitum lapidem in usus frequentiores *venisse.*

Mort. 5, 19. Hinc hortum illum sibi Plato conposuit. quem Iovis hortum alibi, alibi hortum mentis appellavit; Iovem enim et deum et mentem totius *dixit.* in hunc *introisse* animam, quam Venerem nuncupat, ut se abundantia et divitiis horti repleret, in quo repletus potu iacaret Porus, qui nectar effunderet.

Mort. 7, 29. Plerique criminum suorum absolutione laetantur. si emendaturi, recte; si perseveraturi in eis, stulte, quia longe illis plus damnatio profuisset, ne incrementa facerent peccatorum de quo sublimis apostoli sententia *dicentes* quod non solum ii qui flagitiosa agunt, sed etiam qui ea probant digni morte sunt. sed et illos qui talia condemnant in aliis qualia ipsi agunt inexcusabiles *haberi* ut et sua damnatos sententia; cum enim alios condemnant, se ipsos condemnant. nec sibi eos blandiri *oportere,* quia poenarum ad tempus inmunes videntur et exortes reatus, cum graviores poenas intra se luant et sibi rei sint, qui aliis non videntur, atque in se intorqueant graviorem conscientiae sententiam, cum de aliorum peccatis iudicant. (Note *Quod* with Ind. to express the first Indirect Statement following *dicentes.*)

Abr. II, 4, 21. Denique eo inducitur redisse Abraham, hoc est in Bethel, unde in Aegyptum descenderat, ut *agnoscamus* quod etiam iusti in domo dei positi et verbo dei intenti temptantur quidem saecularibus adflictationibus, sed non alienantur a domo dei et a custodia praeceptorum caelestium. suis contentos *esse* finibus, non *extolli* divitiarum copiis, rebus secundum gratiam voluptatum fluentibus, hoc *esse* mentis optimae, meditari semper principium et finem, eo procedere et inde egredi, hoc *esse* bonum. (Note *Quod* with Ind. to express the first Indirect Statement following *agnoscamus.*)

Cain I, 7, 25. tertium genus est peccati quidem minoris, sed supparis adrogantiae, eorum scilicet qui datorem bonorum deum non negant, sed quae acciderint ea sibi propter prudentiam suam

ceterarumque merita virtutum iure *delata arbitrantur.* propterea etiam divina dignos *habitos* gratia, quod nequaquam viderentur indigni quibus talia divinis beneficiis provenirent.

Par. 12, 56. et plerique *putant* non mulieris hoc vitium *esse,* sed Adae *fuisse.* ita Adam *dixisse* mulieri, dum eam vellet facere cautiorem, ut adderet mandasse deum: "neque tangetis ex eo quicquam."

Noe 9, 29; Abr. I, 3, 21; 6, 56; Apol. 1, 2; Ex. Luc. VII, 65; X, 79. M. Off. I, 25, 118; Spir. II, 13, 147; Ep. 17, 15; 20, 22.

III. The Indirect Statement expressed by the Infinitive and Subject-Accusative independently introduced.

1. After a *v. declarandi* or *sentiendi* entirely to be supplied.

Another interesting feature to be observed in a study of Indirect Discourse is the use of the Inf. and Subj.-Acc. of Indirect Statement independently introduced. The explanation seems to be that the *verbum declarandi* or *sentiendi,* as the case may be, justifying the form of Indirect Statement, is so clearly in the mind of the author that he intentionally omits it, thereby showing that the information conveyed by the Indirect Statement is a generally accepted fact. In such cases the verb in the mind of the author may easily be supplied, being some form of such general notions as *ferunt, constat, novimus* etc. The usage is not uncommon even in the classical writers. There are 12 such passages in St. Ambrose, 4 of which are quoted as being representative of this type of Indirect Statement in our author. The remaining passages are recorded by citation only.

V. C. Hex. VI, 3, 13. perdicem astutam, quae aliena ova diripiat, hoc est perdicis alterius, et corpore foveat suo, sed fraudis suae fructum habere non *posse,* quia, cum eduxerit pullos suos, amittit eos, quia, ubi vocem eius audierint quae ova generavit relicta ea ad illam se naturali quodam munere et amore conferunt quam veram sibi matrem ovorum generatione cognoverint significantes hanc nutricis fungi officio, illam parentis.

Hex. VI, 9, 55. in arce hac regalem quandam *habitare* sapientiam secundum propheticum dictum quia "oculi sapientis in capite eius," hanc *esse* ceteris tutiorem et ex illa omnibus membris vigorem providentiamque *deferri.*

Ios. 5, 22. illum *esse* verum decorem, qui non alienos oculos caperet nec fragiles mentes vulneraret, sed iudicia adquireret universorum fraudi nullis futurus, laudi sibi.

Hex. II, 4, 17; Expl. Ps. 1, 46.

M. Vir. II, 5, 34. Tantam virtutis *esse* gratiam, ut et tyrannum inclinaret.

Off. I, 9, 27; III, 5, 30; Ep. 20, 23; 20, 25; 57, 2; 58, 3.

2. As the result of the influence of one construction upon another.

The Inf. and Subj.-Acc. construction of Indirect Statement sometimes occurs in a clause in place of a construction of Direct Statement or at least where the latter would seem more logical. There is no apparent reason for the change and the only explanation would seem to be that the author is influenced in his use by the close proximity of an Indirect Statement or some other word suggestive of this construction. The 4 instances in St. Ambrose to be classed here are quoted below.

V. C. Par. 7, 37. plura sunt huiusmodi quae non ad inprudentiam largientis referenda sunt, sed ad male utentis errorem, et ideo utentem *accusandum* potius quam donantem.

M. Spir. II. 9, 96. Ergo sicut ex Patre legimus esse omnia, ita et ex Filio *posse* dici omnia, per quem omnia sunt: et ex Spiritu esse omnia, in quo omnia sunt, testimoniis edocemur.

Ep. 45, 1. Lecto Hexaemero, utrum paradisum subtexuerim, requirendum putasti, et quam de eo haberem sententiam significandum, idque *velle* te studiose cognoscere.

Ep. 78, 1. Et responsum huiusmodi, ut expelleret ancillam, et filium ancillae; non enim haeredem *fore* ancillae filium; et ideo non ancillae nos filios *esse*.

IV. Summary of the Indirect Statement expressed by the Infinitive and Subject-Accusative.

The data presented above show by way of summary that the Indirect Statement expressed by the Inf. and Subj.-Acc. occurs 5,504 times altogether in the works of St. Ambrose, distributed as follows:

After Personal Verbs, 5,079 times.

V. Declarandi, 2,106 times.

V. Sentiendi, 2,973 times.

After Personal Verbs used impersonally in the Passive Voice, 112 times.

V. Declarandi, 78 times.

V. Sentiendi, 34 times.

After Impersonal Verbs and Expressions, 146 times.

After the Idea *declarandi et sentiendi* expressed in certain Substantives, 38 times.

After the Idea *declarandi et sentiendi* expressed in certain Adjectives, 4 times.

After the Idea *declarandi et sentiendi* expressed in certain Phrases, 7 times.

After Verbs regularly employed with *ut* and the Subjunctive in Classical Latin, 85 times.

Successively introduced after a Verb to be supplied from one expressed in the foregoing context, 16 times.

Independently introduced, 17 times.

After a *v. declarandi* or *sentiendi* entirely to be supplied, 12 times.

As a result of the influence of one construction upon another, 4 times.

It is further to be noted that of the 5,422 instances of the Infinitive and Subject-Accusative after verbs in the works of St. Ambrose, 4,904 are strictly in accord with classical usage. In 404 instances well established usages of Silver and late Latinity are followed, while in 39 instances there is a return to an early usage. Finally, the Infinitive and Subject-Accusative occurs 74 times after 28 verbs where the use of the Infinitive and Subject-Accusative so far has not been cited for any other authors. These verbs are as follows: *adstipulari* = *adsentiri, digerere* in the sense of *scribendo enarrare, evangelizare* in the sense of "preach," *explicari, inbuere* in the sense of "instruct," *inducere* in the sense of "introduce," "set forth," "narrate," etc., *infundere* in the sense of "communicate," "impart," etc., *instruere* in the sense of "teach," "instruct," etc., *mutuare* in the sense of "assume," *oboedire* = *concedere, obtendere* in the sense of "allege," *patefacere, perpendere*

in the sense of "consider," "estimate," etc., *perstrepere, perstringere* in the sense of "narrate," *praecognoscere, praescire, prophetare, recognoscere, reserare* in the sense of "disclose," "reveal," etc., *revelare, silere, subaudiri* = *intellegi, subdere, subgerere* in the sense of "suggest," "advise," etc., *texere* in the sense of "weave" (compose), *tractare* in the sense of "discuss," and *trahere* in the sense of "maintain."

CHAPTER III

The Indirect Statement Expressed by a Clause with a Finite Mood

The employment of a clause with a finite mood for the Classical Infinitive and Subject-Accusative construction to express an Indirect Statement, which arose, as we have seen, from the combined influence of the popular idiom of colloquial speech on the one hand and foreign influence on the other, reached the height of its usage in late Latin.[1] This substitution, at first confined to a clause introduced by the particle *quod* with the Subjunctive Mood and deliberately employed only occasionally, attained in the course of time such a variety of new developments and became so widespread in use as to constitute the most striking feature in the Latin Language of the late period. Far more remarkable than the first step of development in the use of the Subjunctive and later the Indicative after *quod* is the further development in the employment of the particles *quia* and even *quoniam* instead of *quod,* employed likewise interchangeably with the Subjunctive and the Indicative.[2] Very striking also, although more rare, is the appearance of the use of *eo quod*[3] and *ut*[4] to introduce such clauses, the former used interchangeably with the Subjunctive and the Indicative and the latter with the Subjunctive frequently and the Indicative rarely. The employment of *eo quod* is to be explained by the fact that in the course of time it lost its character as a sharply defined causal particle and hence in late Latin became the exact equivalent of *quod.*[5] It should be noted, moreover, that the use of *ut* after *verba declarandi* and *sentiendi* has its counterpart in Classical Latin in the *ut*-substantive clause after certain *verba declarandi.*[6] While

[1] Cf. Chapter I.

[2] Stolz-Schmalz, 721. Cf. also Goelzer (1), 383-384 and Bonnet, 660-661.

[3] Stolz-Schmalz, 719.

[4] Ibid., 763-764. Cf. also Goelzer (1), 384.

[5] Stolz-Schmalz, 719.

[6] Kühner-Stegmann, II, 2, 221.

verba sentiendi were not thus construed, analogous constructions even here are not wanting in the Classical period of the language. For example, the analogy between the classical *credibile est ut* and the late Latin *credo ut,* is, as Juret has pointed out,[7] a most plausible one. This is undoubtedly the origin of the use of *ut* after *verba declarandi* and *sentiendi* to express an Indirect Statement which developed simultaneously with and under the direct influence of the similar clauses introduced by *quod, quia, quoniam,* and *eo quod.*

Clauses introduced by the particles *quod, quia, quoniam, eo quod,* and *ut,* followed by the Subjunctive or the Indicative or both, replace the Infinitive and Subject-Accusative construction of Indirect Statement under any circumstance in late Latin. Thus, they occur in exactly the same manner as the Infinitive and Subject-Accusative construction not only after *verba declarandi* and *sentiendi,* but also after a similar idea expressed in impersonal verbs or even in substantives, adjectives, and phrases. I have kept this order in the following presentation of clauses of this class in the works of St. Ambrose.

I. The Indirect Statement expressed by a Clause with a Finite Mood introduced by *Quod.*

1. After Personal Verbs.

A. *V. Declarandi.*

(a) With the Subjunctive.

abnuere, once.
V. C. Abr. I, 4, 22.

addere, 8 times.
V. C. Int. IV, 6, 24; Expl. Ps. 43, 25.
M. Spir. II, 6, 57; Ep. 20, 25; 21, 1; 35, 1; 35, 6; 63, 19.

adiungere, once.
V. C. Ex. Luc. VI, 105.

adlegare, once.
M. Ep. 24, 10.

[7] Juret (2), 146. Cf. also Goelzer (1), 384-385.

admonere, 3 times.
V. C. Cain I, 8, 30 (passive); Abr. II, 8, 45.
M. Vid. 3, 14.

adquiescere, once.
V. C. Expos. Ps. 118, 1, 13.

adserere, 3 times.
V. C. Expos. Ps. 118, 17, 15.
M. Off. I, 13, 50; Myst. 9, 50.

adspirare, once.
V. C. Ex. Luc. VII, 12.

adstruere, 3 times.
V. C. Hex. 1, 6, 20; Expos. Ps. 118, 22, 35.
M. Spir. III, 6, 36.

aio, 6 times.
V. C. Hex. II, 3, 14; III, 4, 19; Apol. 12, 59; Expl. Ps. 1, 28; 43, 62.
M. Fid. I, 7, 48.

aperire, twice.
M. Ep. 19, 10; 83, 7.

arguere, 4 times.
V. C. Par. 11, 52; Apol. 6, 27.
M. Off. III, 4, 24; Ep. 82, 1.

causari, once.
V. C. Expos. Ps. 118, 19, 40.

clamare, once.
M. Ep. 46, 1.

confirmare, once.
V. C. Expl. Ps. 37, 33.

confiteri, twice.
V. C. Expl. Ps. 45, 24.
M. Ep. 22, 16.

contendere, once.
M. Exc. I, 39.

demonstrare, 8 times.
V. C. Par. 15, 74; Cain II, 9, 27; Abr. I, 8, 71; Expl. Ps. 1, 38; 36, 63; Ex. Luc. V, 37.

M. Fid. V, 6, 79; 16, 203.

denuntiare, once.

M. Theo. 1.

dicere, 59 times.

V. C. Hex. 1, 8, 30; V, 5, 14; Par. 7, 35; Noe 16, 56; Abr. I, 3, 13; II, 8, 59; 11, 83; Mort. 10, 45; Nab. 15, 63; Int. II, 2, 3; Apol. 7, 36 (twice); 11, 56; 17, 78; Expl. Ps. 1, 19; 36, 3; 37, 21; 37, 44; 39, 17; 43, 25 (twice); 43, 93; 45, 1; Expos. Ps. 118, 4, 19; 5, 24; 9, 1; 13, 11; 14, 40; 17, 27; 17, 31; 21, 7; Ex. Luc. VI, 101; VII, 221.

M. Off. III, 18, 105; Vid. 8, 46; Inst. 4, 27; Fid. I, 10, 62; V, 6, 72; 13, 162; 16, 189; 19, 231; Spir. II, 8, 76; III, 4, 19; Inc. 5, 42; Poen. I, 9, 41; 13, 62 (twice); 16, 88; Myst. 3, 16; Val. 35; 45; Aux. 30; Ep. 20, 23; 24, 7; 40, 8; 44, 5; 63, 11; 67, 9; 78, 6.

diffiteri, once.

M. Ep. 51, 4.

docere, 17 times.

V. C. Hex. I, 10, 37; Apol. 6, 30; 7, 39; Expl. Ps. 36, 42; 43, 3 (passive); Expos. Ps. 118, 3, 35; Ex. Luc. II, 84; 85 (twice); X, 182.

M. Off. III, 5, 32; Fid. V, 16, 202; Spir. III, 18, 134; Inc. 4, 32; Val. 34; Ep. 34, 6; 41, 15.

edocere, twice.

V. C. Expos. Ps. 118, 1, 5 (passive).

M. Spir. II, 9, 89.

excusare, 3 times.

V. C. Expl. Ps. 36, 59.

M. Val. 4; 25.

fateri, 4 times.

V. C. Expos. Ps. 118, 2, 16; Ex. Luc. VI, 56.

M. Off. II, 25, 127; Spir. I, 7, 83.

ferre, once.

M. Off. III, 15, 91.

flagitare, once.

M. Ep. 24, 8.

iactare, once.
M. Val. 16.

indicare, twice.
V. C. Ex. Luc. VII, 173.
M. Exh. 1, 8.

insinuare, once.
M. Ep. 5, 21.

iurare, once.
V. C. Tob. 3, 9.

laudare, once.
V. C. Hex. I, 6, 22.

loqui, twice.
V. C. Expos. Ps. 118, 10, 14.
M. Spir. I, 8, 92.

minitari (*minitare*), 4 times.
V. C. Noe 4, 10; Iacob II, 2, 5; 4, 14 (*minitare*); Apol. 6, 30.

negare, 15 times.
V. C. Hex. IV, 4, 12; Mort. 7, 27; Iacob I, 8, 33; II, 10, 43; Expl. Ps. 43, 77; 61, 24; Ex. Luc. X, 85.
M. Inst. 4, 25; Fid. II, 6, 47; Spir. I, 7, 83; II, 5, 34; Inc. 7, 66; Poen. I, 7, 32; Ep. 18, 21; 51, 4.

obicere, twice.
M. Inc. 8, 80; Aux. 33.

ostendere, 15 times.
V. C. Noe 22, 80; Iacob I, 1, 3; 6, 25; Patr. 6, 30; Expl. Ps. 43, 34; 48, 14; 61, 19; Ex. Luc. IV, 39; V, 38; VII, 90; 133.
M. Fid. II, 2, 23; Spir. I, Pro. 3; Spir. I, 13, 138; Ep. 63, 58.

patere, once.
V. C. Expl. Ps. 36, 58.

praedicare, once.
M. Fid. III, 3, 19.

praemittere, once.
V. C. Expl. Ps. 1, 27.

praescribere, once.
V. C. Expl. Ps. 40, 20.

praetendere, twice.
V. C. Abr. I, 7, 59.
M. Ep. 60, 4.

probare, 4 times.
V. C. Hex. II, 2, 5; Ex. Luc. VII, 69.
M. Fid. V, 2, 37; Exc. II, 74.

proclamare, once.
M. Ep. 40, 8.

prodere, once.
V. C. Ex. Luc. X, 78.

profiteri, once.
M. Vir. III, 2, 7.

prophetare, 3 times.
V. C. Abr. I, 8, 74; Ios. 3, 9; Ex. Luc. IV, 11.

proponere, once.
M. Ep. 18, 3.

protestari, once.
V. C. Int. III, 1, 1.

referre, twice.
V. C. Hex. III, 15, 63; Expl. Ps. 36, 56.

renuntiare, once.
V. C. Iacob II, 8, 36.

respondere, 4 times.
V. C. Tob. 20, 70.
M. Off. III, 19, 113; Poen. II, 4, 22; Ep. 46, 1.

significare, 18 times.
V. C. Hex. III, 14, 60; V, 23, 81; VI, 9, 72; Abr. II, 8, 46; Expl. Ps. 43, 29; Expos. Ps. 118, 11, 29; 17, 27; Ex. Luc. VIII, 28.
M. Off. III, 15, 94; Inst. 5, 35; Exh. 5, 31; Fid. II, 11, 97; III, 7, 46; Inc. 9, 100; Ep. 4, 1; 20, 1; 41, 2; 60, 3.

subicere, once.
M. Off. I, 12, 44.

testari, twice.
V. C. Expos. Ps. 118, 13, 14.
M. Myst. 5, 26.

testificari, 3 times.
V. C. Hex. I, 3, 10.
M. Vir. II, 3, 20; Ep. 19, 33.

tractare, once.
M. Myst. 3, 17.

(b) With the Indicative.

addere, 4 times.
V. C. Fug. 5, 29; Iacob I, 6, 24.
M. Off. III, 9, 61; Spir. III, 1, 4.

admonere, once.
V. C. Noe 13, 42 (passive).

adnuntiare, once.
M. Ep. 22, 4.

adserere, once.
V. C. Expos. Ps. 118, 22, 3.

adstruere, once.
M. Spir. I, 14, 140.

adtexere, 3 times.
V. C. Noe 10, 34; Expl. Ps. 45, 15.
M. Inst. 17, 106.

aio, 5 times.
V. C. Hex. V, 7, 19; Expl. Ps. 36, 5; 61, 8.
M. Ep. 26, 15; 41, 19.

conprobare, once.
M. Myst. 8, 44.

declarare, once.
V. C. Ex. Luc. II, 6.

definire, once.
V. C. Int. IV, 6, 25.

dicere, 22 times.
V. C. Hex. III, 5, 23; Noe 16, 56; 24, 86; Mort. 4, 14; 7, 29; Expl. Ps. 38, 12; 43, 35; 61, 25; Expos. Ps. 118, 11, 29; 22, 7; Ex. Luc. VI, 91; VII, 6.
M. Virg. 7, 35; Fid. I, 19, 123; IV, 2, 17; 10, 131; V, 18, 221; Spir. II, 6, 51; 8, 83; Inc. 6, 58; Ep. 20, 18; 65, 3.

docere, 3 times.
V. C. Expl. Ps. 43, 54; Ex. Luc. III, 27.
M. Fid. V, 2, 31.

memorare, once.
M. Fid. III, 1, 4.

obicere, once.
M. Fid. III, 17, 139.

ostendere, once.
M. Fid. III, 17, 139.

patefacere, once.
M. Aux. 3.

probare, once.
V. C. Ex. Luc. VI, 104.

proponere, once.
M. Ep. 76, 2.

scribere, once.
M. Inst. 7, 46.

significare, twice.
V. C. Noe 17, 62; Expos. Ps. 118, 13, 8.

testari, once.
M. Fid. II, 8, 68.

(c) With the Subjunctive and Indicative.

aio, once.
V. C. Expos. Ps. 118, 3, 46.

docere, once.
V. C. Ex. Luc. VI, 46 (passive).

promittere, once.
V. C. Ex. Luc. VII, 47.

(d) With Ellipsis of Verb.

addere, once.
V. C. Isaac 4, 35.

dicere, once.
M. Fid. III, 7, 47.

ferre, once.
V. C. Expos. Ps. 118, 12, 32.

testificari, once.

V. C. Noe 9, 28.

tractare, once.

M. Ep. 38, 1.

B. *V. Sentiendi.*

(a) With the Subjunctive.

accipere, 4 times.

V. C. Hex. III, 2, 9; Ex. Luc. III, 13.

M. Inst. 15, 93; Inc. 8, 84.

advertere, 31 times.

V. C. Hex. I, 2, 7; 9, 35; 10, 36; 10, 44; Noe 9, 27; 17, 60; Mort. 2, 3; Tob. 8, 32; Int. II, 1, 2; IV, 5, 19; Expl. Ps. 35, 4; 37, 21; Expos. Ps. 118, 5, 26; 14, 26; 18, 17; 20, 32; Ex. Luc. III, 15; VIII, 20.

M. Off. II, 12, 60; Fid. I, 3, 25; III, 17, 141; Spir. II, 7, 69; III, 12, 91′; Inc. 6, 53; Poen. II, 5, 39; Myst. 3, 12; Exc. I, 45; Aux. 11; Ep. 23, 3; 46, 12; 50, 13.

aestimare, 8 times.

V. C. Noe 15, 52; Abr. I, 8, 76; Int. II, 5, 18; Expos. Ps. 118, 1, 10; Ex. Luc. VI, 83; VII, 111.

M. Off. I, 16, 63; Fid. V, 2, 36.

agnoscere, once.

M. Fid. 8, 45.

arbitrari, 16 times.

V. C. Par. 14, 68; Noe 27, 102; Abr. II, 8, 52; Int. II, 5, 23; Expl. Ps. 1, 19; 36, 21; Expos. Ps. 118, 20, 33; Ex. Luc. X, 184.

M. Off. I, 13, 47; 40, 197; III, 18, 102; Fid. V, 6, 85; Theo. 10; Ep. 6, 9; 69, 5; 72, 6.

audire, 6 times.

V. C. Abr. II, 8, 49.

M. Fid. V, 12, 149; Spir. I, Pro. 2; Ep. 24, 11; 46, 1; 63, 10.

cognoscere, 12 times.

V. C. Cain II, 2, 8; Noe 13, 44; Iacob I, 1, 3; Ios. 6, 33; Expos. Ps. 118, 7, 15; 13, 17; 19, 44.

M. Myst. 3, 16; Aux. 10; Ep. 27, 9; 63, 59; 77, 10.

comperire, once.

V. C. Ex. Luc. VIII, 44.

considerare, 9 times.

V. C. Cain II, 2, 8; Int. IV, 6, 24; Apol. 6, 27; Expos. Ps. 118, 5, 8.

M. Off. I, 24, 108; 40, 196; Fid. IV, 5, 59; Spir. III, 6, 37; Exc. I, 50.

credere, 12 times.

V. C. Hex. IV, 4, 18; V, 9, 25; VI, 8, 53; Expl. Ps. 40, 15; Expos. Ps. 118, 2, 19; Ex. Luc. IV, 10.

M. Fid. I, 13, 79; III, 4, 32; V, 10, 122; Spir. I, 1, 23; Ep. 17, 17; 18, 11′.

discere, 4 times.

V. C. Abr. I, 9, 82.

M. Virg. 10, 57; Fid. V, 15, 184 (twice).

distinguere, once.

M. Val. 30.

dubitare, 17 times.

V. C. Hex. I, 3, 9; V, 9, 25; 12, 37; Cain I, 4, 12; Abr. I, 4, 31; Tob. 24, 91; Expl. Ps. 43, 74; Expos. Ps. 118, 10, 6; 10, 23; 19, 38 (3 times); Ex. Luc. VI, 87.

M. Fid. III, 13, 104; Spir. I, 5, 69; Exc. II, 56; Ep. 63, 37.

habere, 5 times.

V. C. Hex. III, 2, 9; Noe 20, 74; 27, 102; Abr. II, 3, 9; Ex. Luc. VII, 160.

ignorare, 10 times.

V. C. Hex. III, 2, 9; V, 10, 29; Abr. II, 8, 51; Isaac 1, 1; Mort. 5, 19; Hel. 22, 85; Expl. Ps. 1, 27; 36, 16.

M. Aux. 10; Ep. 19, 13.

intellegere, 18 times.

V. C. Isaac 6, 56; Ios. 14, 83; Patr. 7, 34; Expl. Ps. 35, 15; 37, 38; 40, 16; 43, 57; Expos. Ps. 118, 3, 2; 9, 10; 11, 14; Ex. Luc. III, 6.

M. Spir. I, 8, 97; Inc. 5, 38; Exc. II, 96; Aux. 13; Ep. 19, 24; 23, 4; 80, 6.

interpretari, once.

V. C. Ex. Luc. VIII, 52.

invenire, 6 times.

V. C. Expl. Ps. 35, 15; Expos. Ps. 118, 20, 33; Ex. Luc. VIII, 9; X, 88; 138.

M. Spir. III, 10, 63.

indicare, twice.

V. C. Hex. I, 2, 7.

M. Spir. I, 8, 90.

legere, 21 times.

V. C. Hex. VI, 10, 76 (4 times); Cain II, 6, 23; Noe 22, 81; Hel. 5, 12; Expl. Ps. 36, 58; 37, 21; 38, 24; 40, 20; 40, 25; 43, 85; Expos. Ps. 118, 8, 16; 12, 49; 19, 24; 22, 5.

M. Inst. 5, 35; Inc. 6, 48; Aux. 8; 16.

meminisse, twice.

V. C. Ex. Luc. VII, 71; VIII, 55.

nescire, 7 times.

V. C. Noe 29, 112; Iacob I, 3, 12 (twice); Expos. Ps. 118, 8, 40; 19, 22; Ex. Luc. IV, 71.

M. Ep. 18, 9.

noscere, 4 times.

V. C. Isaac 6, 56; Expos. Ps. 118, 8, 17.

M. Off. II, 27, 133; Ep. 41, 27.

observare, once.

V. C. Noe 14, 48.

opinari, once.

M. Exc. II, 59.

ponere, once.

M. Off. III, 3, 22.

praesumere, 4 times.

V. C. Hex. V, 5, 14 (twice); Ex. Luc. VII, 47.

M. Theo. 35.

putare, 58 times.

V. C. Hex. I, 3, 9; V, 13, 42; VI, 8, 47; Par. 12, 60; Noe 13, 45; 25, 89; Abr. II, 10, 68; 11, 83; Iacob II, 11, 52; Tob. 16, 55; 21, 80; 22, 85; Int. 1, 3, 6; II, 5, 18; Expl. Ps.

1, 38; 1, 52 (twice); 1, 54; 35, 17; 36, 43; 36, 63; 36, 71; 37, 38; 37, 48; 40, 16; Expos. Ps. 118, 1, 12 (twice); 1, 13; 3, 11; 5, 27; 8, 18; 9, 13; 10, 22; 14, 11; 21, 15; Ex. Luc. VI, 64; VII, 53; 146; 240; X, 41; 138.

M. Off. I, 14, 55; 30, 152; Vid. 2, 12; Fid. III, 3, 23; IV, 7, 74; V, 14, 180; Spir. II, 11, 127; III, 11, 72; Poen. I, 5, 26; II, 4, 23; Exc. I, 19; II, 128; Aux. 24; Ep. 17, 16′; 41, 10; 50, 11; 74, 8.

recolere, once.

V. C. Mort. 4, 15.

recordari, once.

V. C. Ex. Luc. VI, 108.

reputare, once.

M. Ep. 19, 30.

scire, 26 times.

V. C. Hex. III, 17, 72; Par. 6, 33; Noe 22, 80; 26, 96; 29, 107; Iacob I, 2, 7; Hel. 4, 7; Tob. 22, 85 (twice); Expl. Ps. 43, 9; Expos. Ps. 118, 8, 54; Ex. Luc. IV, 64; VI, 72; 93 (twice).

M. Off. I, 14, 53; III, 15, 93; Fid. I, 10, 65; III, 7, 50; Spir. III, 3, 16; Myst. 9, 56; Exc. II, 21; Val. 56; Aux. 2; Ep. 75, 1; 90, 1.

sentire, once.

M. Exc. I, 21.

somniare, twice.

V. C. Ios. 2, 7.

M. Off. I, 17, 66.

sperare, 4 times.

V. C. Hex. III, 13, 53; Expos. Ps. 118, 12, 41.

M. Theo. 16; Ep. 27, 14.

statuere, once.

V. C. Noe 27, 102.

videre, 19 times.

V. C. Par. 11, 52; 12, 58; Noe 23, 83; Isaac 3, 10; Ios. 11, 62; Expl. Ps. 37, 46; Ex. Luc. VI, 101; VII, 87; X, 179.

M. Off. III, 6, 44; Vid. 9, 55; Fid. II, 9, 75; III, 2, 13; V, 16, 191; Poen. I, 10, 46; II, 4, 23; Myst, 7, 36; Aux. 14; Ep. 43, 15.

(b) With the Indicative.

accipere, 3 times.

V. C. Ex. Luc. VI, 73.

M. Fid. IV, 12, 159; Ep. 21, 20.

advertere, 16 times.

V. C. Hex. I, 7, 27; V, 20, 65; Par. 4, 24; 8, 39; Noe 18, 66; Abr. II, 10, 74; Ios. 4, 21; Tob. 22, 87; Expl. Ps. 39, 16; 39, 17; Expos. Ps. 118, 5, 36; Ex. Luc. I, 11; III, 32; VI, 14.

M. Off. I, 46, 222; Poen. II, 6, 45.

agnoscere, 6 times.

V. C. Abr. II, 5, 21; Int. IV, 1, 4; Ex. Luc. II, 42; IX, 8.

M. Fid. II, 9, 78; Ep. 20, 26.

arbitrari, twice.

V. C. Nab. 2, 4; Expl. Ps. 43, 20.

audire, twice.

V. C. Hex. V, 20, 65.

M. Vir. II, 4, 31.

cernere, twice.

V. C. Expos. Ps. 118, 11, 5; Ex. Luc. VII, 100.

cognoscere, twice.

V. C. Nab. 8, 40.

M. Myst. 4, 19.

considerare, 5 times.

V. C. Hex. IV, 4, 16; VI, 9, 72; Par. 12, 54; Ex. Luc. VI, 60.

M. Ep. II, 12.

credere, 8 times.

V. C. Abr. I, 9, 84; Isaac 1, 1; Expl. Ps. 43, 14; 45, 18.

M. Vir. II, 4, 31; Inc. 4, 24; Val. 77; Ep. 20, 22.

dubitare, twice.

V. C. Expl. Ps. 40, 30.

M. Spir. III, 1, 1.

dicere, twice.

V. C. Iacob II, 3, 13.

M. Fid. V, 7, 95.

habere, 10 times.

V. C. Noe 22, 79; 24, 87; Ios. 5, 25; Patr. 12, 59; Expos. Ps. 118, 7, 22; 17, 9; Ex. Luc. I, 33; III, 9.

M. Off. I, 31, 162; Fid. I, 3, 24.

ignorare, twice.

V. C. Expos. Ps. 118, 10, 26.

M. Ep. 33, 2.

invenire, 3 times.

V. C. Noe 3, 6.

M. Fid. I, 8, 56; Inc. 1, 2.

intellegere, 10 times.

V. C. Expl. Ps. 35, 15 (twice); 36, 58; Expos. Ps. 118, 11, 14; 15, 22; Ex. Luc. V, 21; VI, 73 (twice).

M. Fid. V, 4, 53; Inc. 4, 29.

interpretari, once.

V. C. Expos. Ps. 118, 22, 45.

legere, 19 times.

V. C. Ios. 2, 8; Expl. Ps. 36, 58; 43, 27; Expos. Ps. 118, 8, 59; 12, 17; 17, 3.

M. Off. I, 29, 140; Vir. III, 5, 22; Inst. 1, 6; Fid. V, 4, 53; Spir. II, 6, 59; Inc. 4, 29; Poen. II, 1, 4 (3 times); Myst. 4, 20; Exc. II, 25; Ep. 41, 2; 42, 7.

meminisse, twice.

M. Aux. 17; 29.

nescire, twice.

V. C. Expos. Ps. 118, 12, 39 (twice).

noscere, 5 times.

V. C. Hex. VI, 4, 29; Par. 6, 32; Expl. Ps. 36, 52; 36, 68; 40, 15.

putare, 3 times.

V. C. Expos. Ps. 118, 20, 18; Ex. Luc. X, 117.

M. Ep. 51, 16.

scire, 10 times.

V. C. Hex. VI, 2, 7; Nab. 5, 22; Int. IV, 5, 19; Expos. Ps. 118, 8, 23; 20, 34.

M. Off. II, 30, 155; Fid. II, Pro. 5; Fid. V, 7, 96; 15, 186; Poen. II, 8, 73.

videre, 14 times.

V. C. Mort. 9, 40; Int. III, 5, 14; Expos. Ps. 118, 12, 13; 16, 23; Ex. Luc. I, 5; III, 46; V, 3; VII, 12; 125; 213.

M. Virg. 4, 15; Fid. I, 9, 61; III, 17, 141; Exc. II, 40.

(c) With the Subjunctive and Indicative.

cognoscere, once.

V. C. Int. I, 3, 9.

(d) With Ellipsis of Verb.

advertere, once.

M. Ep. 38, 1.

intellegere, twice.

V. C. Expl. Ps. 43, 10; Ex. Luc. VI, 73.

recensere, once.

M. Exc. I, 62.

2. After Personal Verbs used impersonally in the Passive Voice.

A. *V. Declarandi.*

(a) With the Subjunctive.

adseri, once.

V. C. Hex. V, 18, 60.

componi, once.

V. C. Expos. Ps. 118, 17, 25.

declarari, 5 times.

V. C. Noe 13, 46; Hel. 4, 6; Expos. Ps. 118, 8, 16.

M. Spir. I, Pro. 2; Ep. 63, 58.

demonstrari, once.

V. C. Mort. 11, 48.

designari, once.

M. Fid. I, 17, 116.

dici, 8 times.

V. C. Hex. I, 2, 6; Noe 17, 61; 25, 91; Expl. Ps. 36, 60; Expos. Ps. 118, 7, 21.

M. Inc. 8, 84; Spir. I, 11, 118; Ep. 20, 23.

exprimi, twice.

V. C. Expos. Ps. 118, 11, 3; 19, 37.

insinuari, once.
M. Ep. 5, 15.

negari, once.
M. Spir. III, 6, 38.

ostendi, 7 times.
V. C. Noe 4, 10; Fug. 7, 41; Nab. 11, 49; Expos. Ps. 118, 11, 29; Ex. Luc. VII, 202.
M. Vid. 3, 20; Spir. II, 13, 146.

poni, once.
M. Spir. I, 11, 121.

praedicari, once.
M. Off. III, 15, 93.

praefari, once.
M. Ep. 19, 20.

praemitti, once.
V. C. Ex. Luc. III, 45.

probari, twice.
V. C. Expl. Ps. 43, 37; Expos. Ps. 118, 11, 12.

promitti, once.
M. Exc. II, 49.

prophetari, twice.
M. Spir. I, Pro. 12; Ep. 20, 25.

responderi, once.
V. C. Expos. Ps. 118, 2, 16.

revelari, once.
M. Fid. III, 14, 119.

scribi, 7 times.
V. C. Cain I, 2, 6; II, 3, 11; Noe 17, 63; 29, 107; Expl. Ps. 39, 11.
M. Fid. II, 9, 75; Ep. 23, 4.

significari, 7 times.
V. C. Fug. 7, 39; Patr. 4, 24; Expl. Ps. 38, 34; 47, 14; Expos. Ps. 118, 17, 19; Ex. Luc. X, 120.
M. Ep. 47, 3.

simulari, 3 times.
M. Spir. III, 6, 37; Ep. 6, 12; 19, 31.

urgueri, once.
V. C. Ex. Luc. X, 81.

(b) With the Indicative.

declarari, once.
V. C. Expos. Ps. 118, 19, 24.

decurri, once.
M. Ep. 80, 1.

dici, 3 times.
V. C. Iacob II, 1, 3; Ex. Luc. II, 1.
M. Exh. 13, 87.

exponi, once.
M. Poen. II, 3, 16.

exprimi, once.
V. C. Expos. Ps. 118, 20, 6.

ferri, once.
M. Ep. 20, 13.

praedicari, once.
M. Vir. I, 7, 34.

praemitti, once.
V. C. Ex. Luc. II, 31.

scribi, 8 times.
V. C. Expl. Ps. 39, 12; Expos. Ps. 118, 7, 24; 20, 12; 22, 22.
M. Exh. 6, 36; Fid. V, 18, 225; Ep. 19, 4; 27, 1.

significari, once.
V. C. Noe 34, 128.

(c) With Ellipsis of Verb.

scribi, once.
M. Fid. II, 3, 33.

B. *V. Sentiendi.*

(a) With the Subjunctive.

adverti, once.
M. Ep. 7, 4.

aestimari, once.
M. Fid. IV, 9, 99.

cognosci, 11 times.
V. C. Abr. I, 9, 93; Isaac 6, 55; Int. I, 8, 26; Expl. Ps. 35, 13; Expos. Ps. 118, 8, 50; Ex. Luc. III, 31.
M. Off. I, 29, 140; III, 11, 71; Val. 4; Ep. 20, 13; 51, 7.

comperiri, once.
M. Ep. 20, 4.

comprehendi, once.
M. Fid. IV, 9, 108.

conligi, 3 times.
V. C. Expos. Ps. 118, 12, 46.
M. Off. III, 4, 24; Ep. 51, 1.

credi, 3 times.
M. Ep. 24, 10; 24, 11; 63, 2.

desperari, once.
M. Vir. I, 1, 2.

dubitari, 6 times.
M. Spir. II, 5, 37; Myst. 9, 59; Exc. II, 25; Fid. III, 2, 9; 12, 96; IV, 12, 168.

intellegi, 5 times.
V. C. Cain I, 2, 5.
M. Spir. I, 7, 83; III, 11, 85; Ep. 34, 3; 76, 13.

interpretari, once.
V. C. Expos. Ps. 118, 8, 57.

inveniri, once.
M. Off. III, 17, 101.

praesumi, once.
M. Ep. 4, 2.

putari, once.
V. C. Abr. II, 11, 83.

spectari, once.
M. Off. III, 4, 25.

teneri, once.
M. Off. III, 4, 25.

videri, 3 times.
V. C. Expl. Ps. 61, 23.
M. Off. III, 4, 27; Ep. 26, 10.

(b) With the Indicative.

accipi, once.
V. C. Expl. Ps. 1, 56.

cognosci, once.
M. Val. 49.

considerari, once.
V. C. Abr. I, 4, 31.

dubitari, twice.
M. Fid. I, 15, 97; Exc. II, 57.

intellegi, 6 times.
V. C. Expl. Ps. 1, 56; 38, 36; 47, 17; Expos. Ps. 118, 8, 19; 22, 22; Ex. Luc. II, 83.

legi, twice.
M. Spir. II, Pro. 1; Aux. 19.

praeteriri, twice.
V. C. Abr. II, 11, 88; Ex. Luc. IX, 7.

reperiri, once.
M. Aux. 10.

videri, once.
V. C. Apol. 14, 66.
M. Off. II, 16, 82.

(c) With Ellipsis of Verb.

conligi, once.
M. Ep. 78, 1.

3. After Impersonal Verbs and Expressions.

(a) With the Subjunctive.

apparet, twice.
M. Poen. I, 5, 22; Fid. I, 13, 82.

certum est, 3 times.
M. Off. II, 25, 127; Aux. 9; Ep. 76, 4.

constat, once.
V. C. Tob. 11, 39.

credibile est, once.
M. Spir. I, 8, 97.

liquet, 6 times.
V. C. Hex. IV, 4, 12; Nab. 17, 73; Apol. 3, 9; Expos. Ps. 118, 2, 18; 7, 24.
M. Spir. I, 9, 104.

manifestum est, twice.
V. C. Hex. I, 10, 37.
M. Spir. II, 6, 50.

mirum est, once.
V. C. Apol. 16, 77.

non dubium est, 7 times.
V. C. Hex. IV, 4, 14; Cain II, 9, 31; Noe 12, 40; Expos. Ps. 118, 16, 44; Ex. Luc. VI, 25.
M. Off. II, 7, 30; Spir. II, 5, 34.

non verisimile est, once.
M. Ep. 18, 18.

occurrit, once.
M. Ep. 22, 4.

patet, once.
M. Ep. 21, 19.

verum est, once.
V. C. Expl. Ps. 35, 11.

(b) With the Indicative.

certum est, twice.
V. C. Noe 16, 57; Iacob I, 4, 13.

claret, once.
V. C. Ios. 7, 40.

liquet, twice.
V. C. Cain II, 1, 4.
M. Myst. 9, 53.

manifestum est, twice.
V. C. Expos. Ps. 118, 5, 24.
M. Ep. 44, 5.

mirum videtur, twice.
M. Fid. IV, 1, 1; Exc. II, 131.

non dubium est, twice.
V. C. Fug. 4, 17.
M. Myst. 9, 57 (ellipsis of *est*).

obscurum (est), once.
V. C. Noe 24, 87.

verum est, twice.
V. C. Expl. Ps. 40, 3; 61, 14.

(c) With the Subjunctive and Indicative.

mirabile est, once.
M. Myst. 8, 47.

(d) With Ellipsis of Verb.

manifestum est, once.
V. C. Expos. Ps. 118, 8, 52.

4. After the Idea *declarandi et sentiendi* expressed in certain Substantives.

(a) With the Subjunctive.

consideratio, once.
V. C. Noe 14, 48.

definitio, once.
V. C. Abr. II, 10, 76.

documentum, once.
V. C. Hex. VI, 5, 35.

dubium, once.
V. C. Expos. Ps. 118, 5, 10.

exemplum, once.
V. C. Expos. Ps. 118, 19, 21.

indicium, 5 times.
V. C. Iacob I, 1, 3; Nab. 15, 65; Ex. Luc. III, 33.
M. Off. II, 4, 12; Myst. 7, 34.

interpretatio, once.
V. C. Ios. 3, 14.

lectio, once.
M. Val. 30.

mysterium, once.
V. C. Expos. Ps. 118, 17, 27.

propositum, once.
V. C. Fug. 7, 43.

querela, twice.
M. Ep. 3, 2; 18, 13.

ratio, once.
V. C. Iacob I, 2, 6.

regula, once.
M. Off. III, 11, 73.

responsum, twice.
V. C. Ex. Luc. III, 8.
M. Poen. I, 17, 95.

sententia, twice.
V. C. Apol. 9, 48.
M. Ep. 63, 20.

sermo, once.
V. C. Hex. V, 2, 6.

symbolum, once.
M. Ep. 81, 5.

verbum, twice.
V. C. Ios. 6, 30; Expl. Ps. 38, 14.

vox, once.
M. Ep. 51, 15.

(b) With the Indicative.

documento, once.
V. C. Cain II, 5, 17.

exemplum, 4 times.
V. C. Expos. Ps. 118, 7, 27; Ex. Luc. V, 32.
M. Spir. III, 7, 45; Ep. 63, 29.

indicium, once.
V. C. Hex. III, 2, 11.

iudicium, once.
V. C. Expl. Ps. 39, 21.

propositum, once.
V. C. Expl. Ps. 43, 51.

testimonium, once.
M. Ep. 35, 4.

5. After the Idea *declarandi et sentiendi* expressed in certain Adjectives.

(a) With the Subjunctive.

certus, twice.
V. C. Expl. Ps. 43, 36; 43, 89.

conscius, twice.
V. C. Expos. Ps. 118, 7, 20.
M. Poen. II, 7, 64.

evidens, once.
V. C. Expl. Ps. 1, 51.

fretus, once.
M. Ep. 6, 4.

praescius, once.
V. C. Hex. III, 16, 65.

prudens, once.
V. C. Ex. Luc. IV, 64.

(b) With the Indicative.

evidens, twice.
V. C. Ios. 14, 82.
M. Poen. II, 2, 9.

6. After the Idea *declarandi et sentiendi* expressed in certain Phrases.

(a) With the Subjunctive.

ad aures pervenire, once.
M. Ep. 17, 10.

ad excusationem obtendere, once.
M. Ep. 57, 2.

animo retexere, once.
V. C. Expos. Ps. 118, 7, 15.

documentum exhibere, once.
M. Ep. 6, 17.

esse dubius animi, once.
V. C. Ex. Luc. VII, 189.

exemplum afferre, once.
V. C. Expl. Ps. 35, 1.

fide carere, once.
V. C. Hex. IV, 4, 16.

fidem spondere, once.
M. Aux. 29.

indicium dare, once.
V. C. Hex. II, 3, 14.

in memoriam revocare, once.
V. C. Ex. Luc. VI, 108.

inmurmuratio exoritur, once.
M. Ep. 63, 56.

insigne colligere, once.
V. C. Noe 19, 68.

in spem venire, once.
M. Ep. 17, 3.

manifestum relinquere, once.
M. Fid. III, 11, 90.

oraculum accipere, once.
V. C. Ex. Luc. III, 39.

oraculum loqui, once.
V. C. Ios. 6, 34.

sacramentum dare, once.
M. Ep. 19, 21.

testimonio egere, once.
V. C. Ex. Luc. I, 35.

testimonium dare, once.
V. C. Expl. Ps. 43, 50.

testimonium ferre, once.
V. C. Ex. Luc. II, 4.

veri simile creditur, once.
V. C. Apol. 3, 10.

vocem accipere, once.
M. Spir. I, 4, 59.

(b) With the Indicative.

testimonium reddere, once.
M. Ep. 35, 4.

II. The Indirect Statement expressed by a Clause with a Finite Mood introduced by *Quia.*

1. After Personal Verbs.

A. *V. Declarandi.*

(a) With the Subjunctive.

addere, once.
V. C. Expl. Ps. 37, 39.

argumentari, once.
V. C. Tob. 17, 57.

clamare, twice.
M. Ep. 22, 17; 63, 19.

confiteri, once.
V. C. Hex. II, 3, 11.

demonstrare, once.
V. C. Abr. I, 8, 71.

dicere, 12 times.
V. C. Par. 9, 44; Isaac 4, 26; Expl. Ps. 43, 30; Expos. Ps. 118, 15, 40; 17, 18; Ex. Luc. VI, 103.
M. Inst. 4, 30; Fid. III, 8, 56; Spir. II, 11, 117; Inc. 4, 26; 7, 64; Ep. 37, 4.

docere, once.
V. C. Expos. Ps. 118, 18, 48 (passive).

exponere, once.
M. Fid. III, 7, 47.

negare, once.
M. Spir. III, 11, 76.

ostendere, 7 times.
V. C. Abr. II, 10, 71; Int. IV, 7, 27; Ex. Luc. V, 8; VII, 165; X, 128.
M. Fid. V, 5, 64; Spir. III, 9, 55.

pronuntiare, once.
V. C. Fug. 8, 50.

referre, once.
M. Fid. IV, 9, 102.

respondere, 3 times.
V. C. Expl. Ps. 37, 21; Expos. Ps. 118, 10, 28; Ex. Luc. X, 82.

significare, 3 times.
V. C. Apol. 12, 58.
M. Ep. 26, 9; 57, 2.

vovere, once.
M. Val. 49.

(b) With the Indicative.

absolvere, once.
V. C. Ex. Luc. VII, 115.

addere, 6 times.
V. C. Par. 12, 56; Iacob I, 6, 24 (twice); Ex. Luc. IX, 13.
M. Ep. 1, 6; 20, 23.

adiungere, once.
M. Ep. 35, 5.

adlegare, once.
V. C. Tob. 16, 56.

admonere, once.
V. C. Ex. Luc. VIII, 68.

adserere, twice.

V. C. Hex. III, 3, 15; Par. 8, 39.

aio, 11 times.

V. C. Noe 3, 7; 5, 12; Apol. 13, 63; Expl. Ps. 1, 51; 40, 16; 43, 32; 61, 18; Expos. Ps. 118, 7, 12.

M. Spir. I, 8, 90; Ep. 37, 17; 81, 13.

aperire, 3 times.

V. C. Expl. Ps. 43, 17; Ex. Luc. VI, 102.

M. Spir. I, 13, 133.

arguere, twice.

V. C. Noe 10, 32; 11, 37.

argumentari, once.

V. C. Par. 8, 40.

confiteri, twice.

V. C. Expos. Ps. 118, 2, 10.

M. Fid. V, 16, 202.

declarare, once.

V. C. Ex. Luc. I, 5.

demonstrare, once.

V. C. Fug. 7, 37.

dicere, 115 times.

V. C. Hex. I, 5, 18 (twice); III, 7, 32 (twice); Par. 1, 6; 8, 39; 8, 40 (3 times); Noe 16, 57; 27, 102; 29, 109; Abr. II, 4, 18; 8, 55; Isaac 6, 54; Mort. 12, 54; Fug. 8, 46; Iacob I, 6, 22; Tob. 15, 51; 17, 57; 17, 70; Int. I, 9, 29; III, 2, 3; IV, 7, 27; Apol. 10, 53 (twice); Expl. Ps. 35, 18; 36, 24; 36, 31; 36, 64; 40, 15; 40, 25; 40, 30; 43, 63; 43, 76; 43, 95; 47, 14; 48, 25; Expos. Ps. 118, 5, 17; 5, 24; 12, 32; 15, 34; 21, 16 (twice); 22, 39; Ex. Luc. I, 41; II, 92; 95; III, 12; IV, 32; VI, 26; 30; 77 (twice); VII, 140; 190; VIII, 76; X, 33; 87; 160; 173.

M. Off. II, 6, 22; Inst. 11, 72 (twice); Exh. 7, 49; Fid. I, 2, 18; II, 14, 124; 14, 125; 14, 126; 14, 127; 15, 135; IV, 8, 77; 9, 111; 10, 117; V, 2, 29; 2, 31; 6, 73; 13, 163; 14, 173; 16, 198; 16, 205; 17, 211; 18, 227; Spir. I, 5, 66; 10, 113; 12, 127; 13, 133'; 15, 151; II, 3, 28; 8, 73; 8, 78; III, 4, 19; 18, 135; 22, 169; Inc. 6, 48; 6, 49; 6, 52 (twice); 7, 75 (twice); 9, 92; Poen. I, 8, 37; 9, 41; Myst. 3, 9; Exc. II, 108; Aux. 19 (twice); 25; Ep. 35, 8; 37, 30; 46, 4; 47, 3; 47, 6; 69, 4; 74, 7.

docere, 17 times.

V. C. Hex. III, 10, 46; 13, 57 (passive); Par. 15, 74; Abr. I, 8, 66 (passive); II, 3, 9; 8, 45; Expl. Ps. 1, 34; 37, 38; Expos.

Ps. 118, 5, 28; Ex. Luc. II, 85; V, 61 (passive); VII, 114 (passive).

M. Inst. 8, 54; Spir. II, 6, 49; 12, 137; III, 18, 143; Myst. 3, 12 (passive).

explanare, once.

V. C. Int. III, 2, 4.

exponere, once.

V. C. Nab. 2, 7.

fateri, once.

M. Fid. IV, 12, 158.

iurare, once.

V. C. Expos. Ps. 118, 14, 14.

loqui, 3 times.

V. C. Hex. I, 6, 21; Apol. 10, 53; Expos. Ps. 118, 1, 11.

negare, 5 times.

M. Exh. II, 76; Fid. IV, 3, 34; V, 2, 29; Spir. II, 12, 141; III, 14, 103.

obicere, twice.

M. Fid. IV, 10, 136; 12, 157.

ostendere, 13 times.

V. C. Noe 14, 48; Abr. I, 4, 26; Iacob I, 8, 38; Apol. 14, 70; Ex. Luc. VII, 6.

M. Fid. V, 4, 51; Spir. II, 6, 61 (twice); 11, 129; Myst. 3, 10; Aux. 14; Ep. 63, 58; 72, 19.

ponere, once.

V. C. Ex. Luc. VII, 115.

praemittere, twice.

M. Fid. V, 10, 120; Spir. II, 11, 127.

praescribere, once.

V. C. Int. I, 5, 14.

praeterire, once.

V. C. Hex. III, 5, 20.

probare, 6 times.
V. C. Apol. 13, 60; Expl. Ps. 61, 15; Expos. Ps. 118, 6, 4; 9, 21; Ex. Luc. V, 7.
M. Exc. II, 46.

profiteri, once.
M. Fid. IV, 12, 158.

promittere, once.
V. C. Ex. Luc. III, 29.

prophetare, twice.
V. C. Apol. 13, 60.
M. Spir. I, 9, 111.

referre, once.
V. C. Iacob I, 1, 2.

respondere, 4 times.
V. C. Hex. I, 7, 25; Expl. Ps. 1, 28.
M. Fid. IV, 9, 97; Spir. III, 11, 70.

scribere, twice.
V. C. Expos. Ps. 118, 10, 39.
M. Off. I, 28, 133.

significare, once.
M. Fid. IV, 10, 126.

suadere, once.
V. C. Expos. Ps. 118, 1, 10.

testari, once.
M. Fid. IV, 9, 113.

testificari, 3 times.
V. C. Expl. Ps. 36, 42; 37, 23.
M. Myst. 3, 9.

texere, once.
M. Ep. 18, 39.

(c) With the Subjunctive and Indicative.

dicere, twice.
V. C. Cain I, 4, 14.
M. Aux. 32.

ostendere, once.
V. C. Ex. Luc. VII, 28.

(d) With Ellipsis of Verb.

adnectere, once.
M. Inst. 12, 78.

dicere, 4 times.
V. C. Expl. Ps. 43, 15; Expos. Ps. 118, 5, 23.
M. Inc. 9, 96; Ep. 63, 17'.

loqui, once.
M. Spir. III, 1, 3.

probare, once.
M. Fid. IV, 6, 63.

B. *V. Sentiendi.*

(a) With the Subjunctive.

accipere, 4 times.
M. Spir. I, 13, 134; II, 4, 31; 13, 152; III, 8, 49.

advertere, once.
M. Off. III, 14, 90.

aestimare, twice.
V. C. Abr. II, 3, 9; 11, 87.

arbitrari, twice.
V. C. Patr. 3, 10; Expos. Ps. 118, 10, 41.

audire, 3 times.
V. C. Expl. Ps. 1, 46; 43, 34.
M. Inc. 6, 50.

cognoscere, twice.
V. C. Noe 19, 68; Isaac 8, 77.

confidere, once.
V. C. Expl. Ps. 39, 23.

conligere, once.
V. C. Noe 19, 69.

credere, once.
M. Ep. 42, 12.

discere, twice.
V. C. Par. 5, 29; Expl. Ps. 43, 49.

dubitare, once.
M. Spir. II, 5, 32.

existimare, once.
M. Spir. III, 6, 43.

habere, 4 times.
V. C. Par. 12, 56; Expl. Ps. 43, 5.
M. Spir. III, 4, 20; 8, 51.

intellegere, 3 times.
V. C. Ios. 10, 58; Expl. Ps. 43, 76.
M. Spir. I, 8, 97.

indicare, once.
M. Fid. V, 6, 86.

legere, 4 times.
V. C. Noe 26, 99; Ex. Luc. II, 18.
M. Exh. 6, 37; Fid. V, 18, 226.

opinari, once.
M. Ep. 27, 14.

ostendere, once.
M. Fid. V, 3, 48.

ponere, once.
M. Fid. IV, 7, 76.

praesumere, once.
V. C. Ex. Luc. VII, 27.

providere, once.
V. C. Abr. II, 11, 89.

putare, 6 times.
V. C. Par. 9, 44; Abr. II, 8, 59; Patr. 2, 8; Expl. Ps. 36, 31; 48, 16.
M. Fid. III, 3, 23.

scire, 11 times.
V. C. Par. 10, 47; Noe 4, 9; Expl. Ps. 37, 33; Expos. Ps. 118, 8, 18; 15, 37; 19, 44; 20, 7; Ex. Luc. VII, 120.
M. Virg. 4, 16; Fid. V, 14, 177; Ep. 63, 73.

videre, 7 times.
V. C. Par. 9, 45; Expos. Ps. 118, 8, 13.
M. Fid. II, 6, 50; V, 7, 93; Spir. III, 4, 21; Poen. I, 9, 42; Aux. 27.

(b) With the Indicative.

accipere, 19 times.

V. C. Abr. I, 4, 26; Fug. 3, 16; Expl. Ps. 43, 18; 43, 31; 43, 32; Expos. Ps. 118, 5, 7; 15, 22.

M. Fid. III, 12, 99; IV, 11, 152; Spir. I, 9, 105; 12, 130; 15, 151; 15, 152; II, 2, 24; 6, 60; 11, 119 et 120; 11, 124; 11, 128; III, 11, 85.

adspicere, once.

V. C. Ex. Luc. X, 42.

advertere, 29 times.

V. C. Hex. I, 4, 14; 6, 24; III, 2, 7; 16, 66; Par. 4, 24; Abr. II, 6, 28; Expl. Ps. 1, 7; 1, 46; 1, 51; 35, 7; Expos. Ps. 118, 18, 8; 20, 15; Ex. Luc. IV, 4; VII, 128; 136; 240.

M. Vid. 4, 25; Fid. V, 11, 134; Spir. I, 6, 76; 8, 90; II, 5, 46; 10, 105; 11, 116; Poen. I, 5, 23; Val. 11; Ep. 4, 2; 37, 6; 63, 58; 80, 5.

aestimare, once.

V. C. Int. IV, 6, 22.

ambigere, once.

M. Spir. III, 18, 143.

arbitrari, twice.

M. Fid. V, 18, 222; Inc. 1, 3.

audire, 28 times.

V. C. Hex. II, 1, 3; V, 6, 15; VI, 8, 46; Par. 14, 68; Patr. 4, 18; Hel. 21, 78; Expl. Ps. 36, 46; 37, 27; 39, 19; 43, 17; 43, 29; Expos. Ps. 118, 10, 17; 10, 46; 19, 6; 22, 18; Ex. Luc. VIII, 77.

M. Virg. 12, 69 (5 times); Fid. IV, 7, 74 (twice); Spir. III, 19, 149; Myst. 3, 13; 8, 49; Theo. 10; Ep. 40, 12.

cognoscere, 30 times.

V. C. Par. 10, 46; 15, 74; Noe 22, 80; Abr. II, 9, 61; Isaac 4, 23; 4, 26; 8, 67; Mort. 3, 8; Fug. 8, 47; Iacob I, 7, 28; Int. II, 3, 9; 5, 18; III, 9, 25; Expl. Ps. 45, 6; 48, 21; Expos. Ps. 118, 2, 15; 6, 22; 17, 27; 17, 30; 18, 37; 20, 57; 21, 11; 22, 18; Ex. Luc. IV, 41; VIII, 45.

M. Off. I, 50, 249; Poen. II, 4, 22; Myst. 3, 9; Ep. 34, 4; 80, 2.

conligere, 3 times.

V. C. Hex. I, 8, 31; Abr. II, 8, 58; Expl. Ps. 43, 13.

conprehendere, once.

M. Poen. I, 9, 41.

considerare, 34 times.

V. C. Hex. I, 8, 28; IV, 3, 8; V, 24, 91; Par. 10, 47; 11, 49; 15, 77; Cain I, 10, 42; Noe 17, 60; 29, 110; Abr. I, 4, 23; Fug. 8, 50; Nab. 14, 58; 14, 59; 17, 71; Int. II, 2, 3; Expl. Ps. 36, 78; 43, 73; Expos. Ps. 118, 2, 31; 3, 41; 19, 44; 20, 9; Ex. Luc. VI, 77; VII, 58.

M. Virg. 3, 14; Fid. II, 9, 75; 11, 93; III, 9, 59; IV, 3, 37; 11, 148; Spir. II, 8, 72; III, 4, 17; Ep. 23, 17; 63, 104; 77, 1.

credere, 25 times.

V. C. Abr. II, 11, 88; Expos. Ps. 118, 9, 12; Ex. Luc. I, 13; VI, 32.

M. Virg. 9, 50; 11, 62; Fid. I, 13, 82; 16, 107; II, 12, 103; IV, 2, 23; V, 5, 67; 10, 121; 16, 201; Spir. I, 5, 75; II, 7, 69; 11, 114; 11, 122; III, 1, 3; Inc. 4, 25; 4, 26; 6, 54; Poen. II, 2, 9; Myst. 4, 21; 4, 23; Exc. II, 76.

decernere, once.

V. C. Hex. VI, 8, 50.

discere, 9 times.

V. C. Expl. Ps. 40, 14; Ex. Luc. IV, 26; VII, 27.

M. Vid. 13, 79; Fid. V, 16, 198; Spir. II, 11, 118; 11, 127; Inc. 6, 56; Val. 11.

dubitare, once.

M. Spir. III, 1, 7.

ecce = *vide,* 3 times.

V. C. Hex. I, 7, 25; Expos. Ps. 118, 9, 17.

M. Spir. III, 18, 137.

habere, 42 times.

V. C. Hex. VI, 8, 49; Par. 5, 29; 9, 45; 12, 54; 14, 69 (twice); Cain II, 4, 16; Noe 4, 9; 31, 117; Isaac 4, 23; 5, 43; Fug. 3, 14; 8, 47; Ios. 10, 59; Patr. 4, 18; Apol. 8, 42; 10, 55; Expl. Ps. 37, 19; Expos. Ps. 118, 10, 4; Ex. Luc. III, 4; VI, 42; VII, 60.

M. Exh. 7, 49; Fid. II, 5, 42; IV, 5, 56; V, 7, 99; 16, 193;

17, 215; Spir. I, 3, 48; 7, 88; 12, 126; 14, 142; Spir. II, Pro. 7; Spir. II, 5, 41; 6, 60; 11, 121; 13, 143; Inc. 4, 31; Poen. II, 5, 33; Exc. II, 107; Ep. 7, 11; 68, 1.

ignorare, 3 times.

V. C. Expos. Ps. 118, 11, 26.

M. Fid. I, 15, 96; Ep. 63, 94.

intellegere, 30 times.

V. C. Par. 1, 5; 5, 29; Cain II, 4, 16; Abr. I, 4, 29; Int. I, 5, 14; III, 6, 16; 9, 25; Expl. Ps. 1, 43; 1, 48; 40, 6; 40, 33; 48, 19; Expos. Ps. 118, 6, 30; 9, 4; 12, 18; 12, 34; Ex. Luc. VI, 38; IX, 24; X, 141.

M. Off. I, 50, 247; II, 17, 91; Fid. II, 11, 97; V, 1, 17; 4, 53; Spir. I, 10, 113; III, 9, 54; 9, 57; Inc. 3, 18; Poen. I, 15, 86; Ep. 80, 6.

invenire, 6 times.

V. C. Int. III, 6, 17; Expl. Ps. 40, 5; 40, 36; Ex. Luc. III, 44.

M. Spir. III, 6, 43; Theo. 45.

legere, 44 times.

V. C. Hex. III, 12, 50; Par. 12, 58; 14, 68; Cain I, 2, 7; Abr. II, 9, 61; Int. IV, 7, 27; Apol. 8, 43; Expl. Ps. 1, 40; 1, 49; 1, 52; 38, 24; 47, 7; Expos. Ps. 118, 2, 14; 3, 20; 8, 25; 10, 20; 10, 28; 16, 2; Ex. Luc. I, 7; III, 20; VI, 49; VII, 60.

M. Off. III, 18, 102; 18, 105; Virg. 7, 40; Inst. 10, 67; 11, 71 (twice); Fid. II, 11, 96 (twice); V, 8, 113; Spir. I, 1, 24; II, 1, 19; 6, 58; 6, 59; III, 1, 7; 11, 76; 12, 90; 15, 108; 18, 142; Inc. 9, 102; Myst. 9, 57; Aux. 4; Ep. 15, 3.

meminisse, 6 times.

V. C. Int. IV, 6, 22 (twice); Expos. Ps. 118, 10, 12; 13, 5; Ex. Luc. V, 55; VII, 169.

nescire, 3 times.

V. C. Nab. 8, 38; Ex. Luc. X, 160.

M. Exc. I, 65.

noscere, 4 times.

V. C. Abr. II, 7, 38; Expl. Ps. 1, 49; Expos. Ps. 118, 3, 25.

M. Exc. II, 108.

oblivisci, once.

V. C. Expos. Ps. 118, 12, 36.

occurrere, once.

V. C. Ex. Luc. IV, 27.

ponere, once.

V. C. Expl. Ps. 1, 53.

praevidere, once.

M. Spir. I, Pro. 9.

putare, 8 times.

V. C. Abr. II, 11, 83; Patr. 9, 39.

M. Fid. V, 5, 66; 6, 70; Spir. II, 12, 137; Inc. 1, 3; 6, 50; 10, 110.

recogitare, once.

M. Lap. 8, 38.

recognoscere, once.

V. C. Expos. Ps. 118, 16, 29.

recordari, twice.

V. C. Expos. Ps. 118, 1, 12; Ex. Luc. VIII, 45.

repetere, twice.

V. C. Expos. Ps. 118, 2, 34.

M. Myst. 7, 42.

reperire, once.

V. C. Par. 10, 48.

scire, 63 times.

V. C. Hex. II, 3, 10; IV, 2, 6; V, 7, 19; 23, 80; VI, 7, 43; Par. 15, 73; Cain I, 8, 30; Abr. I, 3, 21; 4, 28; II, 5, 21; Mort. 3, 9; Fug. 3, 16; Expl. Ps. 1, 32; 1, 50; 36, 32; 36, 51; 37, 17; 40, 7; 40, 30; 43, 16; 43, 28; 43, 38; 43, 94; 47, 11; Expos. Ps. 118, 3, 25; 5, 14; 5, 16; 8, 54; 11, 8; 13, 20; Ex. Luc. II, 75; IV, 76; VI, 4; 107 (3 times); VII, 6; 26; 50; 68; 233; X, 54.

M. Off. I, 2, 6; II, 17, 92; Virg. 19, 124; Fid. II, 11, 93; IV, 5, 56; 6, 70; 11, 146; Spir. I, 2, 29; 4, 56; II, 5, 51; 6, 57; 8, 73; 11, 115; 12, 139; Inc. 7, 73; Poen. I, 9, 41; 17, 94; II, 4, 25; Aux. 8; Ep. 22, 22; 63, 15.

sentire, once.

V. C. Int. III, 2, 4.

spectare, once.

V. C. Cain II, 4, 15.

videre, 56 times.

V. C. Hex. I, 3, 9; 9, 34; Mort. 10, 43; Tob. 16, 56; Expl. Ps. 1, 56; 36, 58; 36, 70; 36, 78; 37, 15; 43, 20; 43, 40; 43, 78; 43, 86; 61, 32 (twice); Expos. Ps. 118, 4, 10; 9, 14; 10, 26; 10, 31; 12, 48; 18, 12; 20, 58; 22, 2; Ex. Luc. II, 42 (twice); 47, 84; IV, 53; VI, 48; 57; 58; VII, 33; VIII, 79; X, 142.

M. Off. II, 21, 107 (twice); Virg. 4, 18 (twice); Lap. 10, 46; Fid. I, 7, 50; II, 6, 51; 11, 96 (twice); V, 3, 46; 7, 96; 8, 101; 13, 164; Spir. I, 7, 87; II, 1, 18; III, 4, 24; 4, 26; Poen. I, 14, 73; Aux. 28; Ep. 43, 5 (3 times).

(c) With the Subjunctive and Indicative.

intellegere, once.

M. Poen. I, 15, 82.

scire, once.

M. Off. I, 12, 46.

(d) With Ellipsis of Verb.

advertere, twice.

V. C. Expos. Ps. 118, 10, 4; Ex. Luc. X, 135.

aestimare, once.

M. Spir. I, 5, 63.

audire, once.

V. C. Hex. VI, 8, 45.

credere, twice.

V. C. Abr. II, 11, 79.

M. Fid. I, 6, 107.

intellegere, once.

M. Spir. III, 9, 55.

meminisse, once.

M. Fid. IV, 11, 148.

scire, twice.

V. C. Expl. Ps. 39, 20.

M. Ep. 8, 9.

videre, 4 times.

V. C. Hex. III, 5, 21; Expos. Ps. 118, 5, 11; Ex. Luc. IV, 29.

M. Fid. I, 3, 24.

2. After Personal Verbs used impersonally in the Passive Voice.

A. *V. Declarandi.*

(a) With the Subjunctive.

adstrui, once.

M. Inc. 10, 110.

declarari, once.

M. Spir. I, Pro. 3.

dici, 3 times.

V. C. Expl. Ps. 36, 17.

M. Spir. I, 7, 85; Ep. 57, 6.

prophetari, once.

V. C. Expl. Ps. 1, 43.

revelari, once.

V. C. Hex. VI, 10, 76.

scribi, twice.

V. C. Expos. Ps. 118, 8, 47.

M. Inc. 10, 116.

significari, twice.

V. C. Expos. Ps. 118, 2, 27; 15, 25.

(b) With the Indicative.

addi, once.

V. C. Ex. Luc. II, 32.

concludi, once.

V. C. Expl. Ps. 1, 47.

dici, 16 times.

V. C. Hex. I, 7, 25; III, 3, 16; Par. 15, 75; 15, 76; Noe 17, 61; Tob. 20, 73; Int. II, 4, 15; Expl. Ps. 36, 49; Expos. Ps. 118, 7, 30; 11, 13; 12, 18; Ex. Luc. III, 43.

M. Fid. V, 2, 34; Inc. 5, 34; Ep. 51, 7; 66, 6.

exprimi, once.

V. C. Expl. Ps. 47, 6.

ferri, once.
V. C. Ex. Luc. III, 41.
obici, once.
M. Fid. IV, 10, 132.
ostendi, 4 times.
V. C. Abr. I, 6, 53; Ex. Luc. VII, 190.
M. Fid. V, 2, 30; Inc. 5, 40.
poni, once.
M. Ep. 50, 3.
praemitti, once.
M. Fid. V, 4, 50.
praetermitti, once.
V. C. Noe 15, 52.
probari, twice.
V. C. Expl. Ps. 36, 44.
M. Spir. II, 12, 130.
proponi, once.
V. C. Hex. II, 3, 8.
scribi, 26 times.
V. C. Abr. II, 2, 7; Int. IV, 4, 15; Apol. 17, 85; Expl. Ps. 36, 7; 38, 5; 39, 11; 40, 6; 40, 30; Expos. Ps. 118, 8, 17; 8, 58; 9, 16; 10, 15; 15, 2; 19, 19; Ex. Luc. II, 89.
M. Fid. II, 2, 32; IV, 10, 128; V, 15, 184; 18, 222; Spir. II, 12, 137; Inc. 6, 60 (twice); 9, 102; Ep. 41, 8; 65, 9; 78, 9.
significari, once.
V. C. Expl. Ps. 45, 14.

(c) With Ellipsis of Verb.

dici, once.
V. C. Ex. Luc. X, 38.

B. *V. Sentiendi.*

(a) With the Subjunctive.

conligi, once.
V. C. Expos. Ps. 118, 12, 22.
intellegi, once.
V. C. Expl. Ps. 48, 15.

legi, once.
M. Spir. I, 14, 143.

videri, once.
V. C. Expos. Ps. 118, 7, 24.

(b) With the Indicative.

aestimari, twice.
V. C. Par. 12, 57.
M. Spir. II, 6, 54.

conligi, 5 times.
V. C. Int. III, 11, 29; Expos. Ps. 118, 8, 1; 19, 21; 20, 58.
M. Ep. 37, 24.

considerari, 4 times.
V. C. Apol. 14, 71; Expos. Ps. 118, 7, 31; Ex. Luc. X, 2.
M. Inst. 3, 23.

contueri, 4 times.
V. C. Par. 4, 24; Ex. Luc. II, 22; X, 51.
M. Spir. II, 10, 110.

credi, twice.
V. C. Expl. Ps. 36, 27.
M. Ep. 8, 8.

dubitari, once.
V. C. Ex. Luc. V, 3.

existimari, once.
M. Fid. IV, 6, 70.

intellegi, 7 times.
V. C. Expl. Ps. 35, 6; 38, 12; 43, 47; 43, 66; 61, 21; Ex. Luc. I, 45; VI, 57.

legi, 9 times.
V. C. Hex. I, 6, 21; Cain I, 2, 9; Isaac 2, 3; Expl. Ps. 37, 3; Expos. Ps. 118, 1, 10; 5, 4.
M. Inst. 5, 36; Fid. II, 4, 34; III, 4, 32.

praecipi, once.
M. Ep. 66, 7.

prospici, once.
V. C. Hex. III, 4, 17.

provideri, once.
V. C. Fug. 2, 6.
recordari, once.
M. Vir. III, 5, 22.
videri, once.
V. C. Hex. III, 2, 8.

(c) With Ellipsis of Verb.

dubitari, twice.
M. Vir. III, 1, 3 (twice).
legi, once.
M. Spir. II, 9, 100.

3. After Impersonal Verbs and Expressions.

(a) With the Subjunctive.

claret, once.
V. C. Int. IV, 7, 27.
liquet, once.
V. C. Expl. Ps. 38, 31.

(b) With the Indicative.

apparet, once.
V. C. Apol. 14, 71.
evidens est, once.
M. Fid. V, 3, 46.
liquet, 7 times.
V. C. Hex. IV, 3, 9; Mort. 8, 31; Ex. Luc. II, 17.
M. Spir. II, 11, 128; Ep. 37, 20; 49, 5; 58, 13.
mirum videtur, once.
M. Fid. IV, 1, 1.
non dubium est, once.
M. Inc. 8, 85.
verisimile videtur, twice.
M. Fid. I, 14, 88; Exc. II, 74.
verum est, 3 times.
V. C. Hex. III, 7, 30 (twice).
M. Ep. 18, 7.

4. After the Idea *declarandi et sentiendi* expressed in certain Substantives.

(a) With the Subjunctive.

dictum, once.
V. C. Expl. Ps. 36, 18.

indicium, twice.
V. C. Ex. Luc. II, 63; VII, 32.

mysterium, once.
V. C. Abr. II, 10, 71.

(b) With the Indicative.

exemplum, once.
V. C. Hex. V, 23, 79.

indicium, 4 times.
V. C. Hex. V, 16, 53; Ex. Luc. VI, 58; VII, 12.
M. Myst. 4, 22.

interpretatio, once.
V. C. Noe 18, 64.

opinio, once.
V. C. Ex. Luc. VI, 93.

oraculum, once.
V. C. Hex. I, 8, 29.

propositio, twice.
V. C. Iacob I, 4, 14; 4, 16.

propositum, once.
V. C. Expos. Ps. 118, 7, 30.

quaestio, once.
V. C. Ex. Luc. VII, 129.

ratio, 3 times.
V. C. Abr. I, 6, 49; II, 11, 91; Expl. Ps. 37, 21.

responsum, once.
M. Poen. II, 11, 98.

sententia, 3 times.
V. C. Expl. Ps. 1, 51; 37, 42; Ex. Luc. III, 30.

testificatio, once.
V. C. Expl. Ps. 1, 43.

traditio, once.
V. C. Expl. Ps. 1, 36.

5. After the Idea *sentiendi* expressed in an Adjective.

(a) With the Indicative.

ignarus, once.
V. C. Expl. Ps. 61, 11.

6. After the Idea *declarandi et sentiendi* expressed in certain Phrases.

(a) With the Subjunctive.

dubium non residet, once.
V. C. Expos. Ps. 118, 11, 12.

responsum huiusmodi dare, once.
M. Off. II, 18, 93.

(b) With the Indicative.

in Actibus Apostolorum est, once.
M. Spir. II, 13, 146.

in evidenti est, once.
M. Ep. 72, 1.

responsionem eiusmodi accipere, once.
M. Fid. IV, 9, 100.

III. The Indirect Statement expressed by a Clause with a Finite Mood introduced by *Quoniam.*

1. After Personal Verbs.

A. *V. Declarandi.*

(a) With the Subjunctive.

aio, once.
M. Myst. 3, 16.

dicere, once.
M. Poen. I, 16, 89.

iurare, once.
M. Off. I, 50, 254.

ponere, once.
V. C. Ex. Luc. X, 83.

referre, once.
M. Poen. I, 12, 54.

scribere, once.
M. Ep. 5, 18.

(b) With the Indicative.

dicere, 3 times.
V. C. Expos. Ps. 118, 7, 7.
M. Fid. II, 11, 96; V, 4, 49.

docere, once.
M. Ep. 58, 16.

negare, once.
V. C. Hex. I, 3, 11.

ostendere, once.
V. C. Ex. Luc. VII, 232.

praescribere, once.
V. C. Ex. Luc. VI, 36.

scribere, once.
V. C. Ex. Luc. VII, 54.

significare, once.
V. C. Ios. 3, 18.

B. *V. Sentiendi.*

(a) With the Subjunctive.

audire, once.
V. C. Mort. 12, 56.

cognoscere, once.
V. C. Expl. Ps. 37, 21.

discere, once.
M. Fid. V, 15, 185.

legere, once.
V. C. Apol. 1, 2.

(b) With the Indicative.

accipere, once.
V. C. Nab. 16, 68.

advertere, once.
V. C. Expos. Ps. 118, 22, 4.

agnoscere, once.
V. C. Abr. I, 4, 28.

arbitrari, once.
V. C. Expos. Ps. 118, 2, 9.

cognoscere, twice.
V. C. Abr. I, 4, 22; Expos. Ps. 118, 15, 18.

habere, once.
M. Exc. II, 105.

intellegere, once.
V. C. Expl. Ps. 39, 15.

invenire, once.
V. C. Int. II, 4, 11.

legere, twice.
V. C. Patr. 1, 1; Expl. Ps. 37, 11.

nescire, once.
V. C. Expos. Ps. 118, 3, 19.

opinari, once.
M. Ep. 43, 2.

putare, once.
M. Ep. 74, 10.

scire, 3 times.
V. C. Int. III, 2, 3.
M. Off. I, 15, 58; Ep. 31, 12.

spectare, once.
M. Poen. I, 2, 8.

videre, 8 times.
V. C. Par. 4, 24; Expl. Ps. 43, 76; Ex. Luc. III, 10.
M. Off. III, 20, 119; Fid. II, 14, 128; IV, 11, 147; V, 13, 160; Ep. 63, 101.

2. After Personal Verbs used impersonally in the Passive Voice.

A. *V. Declarandi.*

(a) With the Subjunctive.

scribi, once.
V. C. Noe 29, 107.

(b) With the Indicative.

demonstrari, once.
V. C. Abr. II, 10, 74.

dici, once.
V. C. Expl. Ps. 43, 25.

B. *V. Sentiendi.*

(a) With the Indicative.

intellegi, once.
M. Val. 12.

3. After an Impersonal Verb.

(a) With the Subjunctive.

claret, once.
M. Off. II, 19, 95.

4. After the Idea *declarandi* expressed in a Substantive.

(a) With the Indicative.

adsertio, once.
M. Off. II, 22, 113.

IV. The Indirect Statement expressed by a Clause with a Finite Mood introduced by *Eo quod.*

1. After Personal Verbs.

A. *V. Declarandi.*

(a) With the Subjunctive.

definire, once.
V. C. Apol. 10, 53.

dicere, 4 times.
V. C. Apol. 9, 50; Expl. Ps. 40, 18; Expos. Ps. 118, 5, 47.
M. Ep. 31, 9.

monere, once.
V. C. Nab. 17, 72 (passive).

narrare, once.
V. C. Ios. 2, 8.

praemittere, once.
V. C. Noe 13, 43.

signare, once.
V. C. Ex. Luc. II, 57.

(b) With the Indicative.

dicere, once.
V. C. Int. II, 3, 10.

exprimere, once.
V. C. Noe 17, 59.

revelare, once.
V. C. Iacob II, 7, 30.

significare, once.
V. C. Abr. II, 2, 5.

B. *V. Sentiendi.*

(a) With the Subjunctive.

accipere, twice.
V. C. Hex. II, 3, 8; Iacob II II, 7, 31.

aestimare, once.
V. C. Noe 17, 63.

credere, once.
V. C. Int. III, 6, 16.

ignorare, once.
V. C. Expos. Ps. 118, 11, 26.

interpretari, once.
V. C. Noe 13, 47.

praesumere, once.
V. C. Expos. Ps. 118, 16, 19.

(b) With the Indicative.

habere, once.
V. C. Abr. II, 2, 7.

2. After Personal Verbs used impersonally in the Passive Voice.

A. *V. Declarandi.*

(a) With the Subjunctive.

dici, once.
V. C. Expos. Ps. 118, 4, 6.

(b) With the Indicative.

dici, once.
V. C. Ex. Luc. III, 27.

B. *V. Sentiendi.*

(a) With the Subjunctive.

censeri, once.
V. C. Ex. Luc. VII, 29.

3. After the Idea *declarandi et sentiendi* expressed in certain Substantives.

(a) With the Subjunctive.

praefatio, once.

V. C. Expl. Ps. 61, 3.

sermo, once.

V. C. Expl. Ps. 38, 20.

signum, once.

V. C. Expl. Ps. 40, 24.

(b) With the Indicative.

verbum, once.

V. C. Noe 26, 98.

4. After the Idea *declarandi et sentiendi* expressed in certain Phrases.

(a) With the Subjunctive.

exemplum adferre, once.

V. C. Hex. II, 2, 7.

somnium ita aperire, once.

M. Off. II, 16, 83.

(b) With the Indicative.

exaltare vocem, once.

V. C. Ios. 5, 26.

V. The Indirect Statement expressed by a Clause in the Subjunctive introduced by *Ut.*

1. After Personal Verbs.

A. *V. Declarandi.*

noscere, once.

V. C. Fug. 2, 8. nescit ecclesia publicare leges suas: *novit, ut* dominico sacerdos *oboediat* imperatu. The *ut* clause here could be taken as an Indirect Question.

promittere, twice.

M. Off. III, 20, 118. . . . ; et *promisit ut* et ipsa postea filium suum *afferret,* et carnes illius simul *manducaremus:* . . .

Exh. 8, 52. Ego misera, ego indigna, et tamen quasi Anna *promisi ut* omnibus vitae tuae diebus et noctibus a conspectu Domini non *recedas:* . . .

2. After Personal Verbs used impersonally in the Passive Voice.

A. *V. Sentiendi.*

conligi, once.

M. Fid. IV, 8, 84. *Colligitur* itaque iuxta sententiam vestram, *ut* non *sit* omnipotens Deus Pater; . . .

videri, once.

V. C. Ex. Luc. VII, 120. hic *videtur* quibusdam *ut* eundem et filium hominis et spiritum sanctum Christum *intellegamus* salva distinctione personarum et unitate substantiae, quia unus et deus et homo Christus idem spiritus, sicut scriptum est: . . .

3. After Impersonal Verbs and Expressions.

incredibile videtur, once.

M. Exc. II, 57. Sed *incredibile* tibi *videtur, ut* mortui *reviviscant:* . . .

patet, once.

M. Ep. 5, 5. Itane ergo liberum erit accusare omnibus, et cum probatione destiterint, *patebit ut* genitalium secretorum *petant* inspectionem, et addicentur semper sacrae virgines ad huiusmodi ludibria, quae et visu et auditu, horrori et pudori sunt?

VI. Summary of the Indirect Statement expressed by a clause with a Finite Mood.

The data presented above show by way of summary that the Indirect Statement expressed by a Clause with a Finite Mood occurs 2,133 times altogether in the works of St. Ambrose, distributed according to introductory particle, governing verb, mood etc. as follows:

Introduced by *Quod.*

After Personal Verbs, 748 times.

V. Declarandi, 293 times.

With the Subjunctive, 231 times.

With the Indicative, 54 times.
With the Subjunctive and Indicative, 3 times.
With Ellipsis of Verb, 5 times.

V. Sentiendi, 455 times.
With the Subjunctive, 319 times.
With the Indicative, 131 times.
With the Subjunctive and Indicative, once.
With Ellipsis of Verb, 4 times.

After Personal Verbs used impersonally in the Passive Voice, 137 times.

V. Declarandi, 77 times.
With the Subjunctive, 57 times.
With the Indicative, 19 times.
With Ellipsis of Verb, once.

V. Sentiendi, 60 times.
With the Subjunctive, 42 times.
With the Indicative, 17 times.
With Ellipsis of Verb, once.

After Impersonal Verbs and Expressions, 43 times.
With the Subjunctive, 27 times.
With the Indicative, 14 times.
With the Subjunctive and Indicative, once.
With Ellipsis of Verb, once.

After the Idea *declarandi et sentiendi* expressed in certain Substantives, 36 times.
With the Subjunctive, 27 times.
With the Indicative, 9 times.

After the Idea *declarandi et sentiendi* expressed in certain Adjectives, 10 times.
With the Subjunctive, 8 times.
With the Indicative, twice.

After the Idea *declarandi et sentiendi* expressed in certain Phrases, 23 times.
With the Subjunctive, 22 times.
With the Indicative, once.

Introduced by *Quia.*

After Personal Verbs, 812 times.

V. Declarandi, 268 times.

With the Subjunctive, 37 times.
With the Indicative, 221 times.
With the Subjunctive and Indicative, 3 times.
With Ellipsis of Verb, 7 times.

V. Sentiendi, 544 times.

With the Subjunctive, 62 times.
With the Indicative, 466 times.
With the Subjunctive and Indicative, twice.
With Ellipsis of Verb, 14 times.

After Personal Verbs used impersonally in the Passive Voice, 117 times.

V. Declarandi, 70 times.

With the Subjunctive, 11 times.
With the Indicative, 58 times.
With Ellipsis of Verb, once.

V. Sentiendi, 47 times.

With the Subjunctive, 4 times.
With the Indicative, 40 times.
With Ellipsis of Verb, 3 times.

After Impersonal Verbs and Expressions, 18 times.

With the Subjunctive, twice.
With the Indicative, 16 times.

After the Idea *declarandi et sentiendi* expressed in certain Substantives, 25 times.

With the Subjunctive, 4 times.
With the Indicative, 21 times.

After the Idea *sentiendi* expressed in an Adjective, once.

With the Indicative, once.

After the Idea *declarandi et sentiendi* expressed in certain Phrases, 5 times.

With the Subjunctive, twice.
With the Indicative, 3 times.

Introduced by *Quoniam.*

After Personal Verbs, 45 times.

V. Declarandi, 15 times.

With the Subjunctive, 6 times.

With the Indicative, 9 times.

V. Sentiendi, 30 times.

With the Subjunctive, 4 times.

With the Indicative, 26 times.

After Personal Verbs used impersonally in the Passive Voice, 4 times.

V. Declarandi, 3 times.

With the Subjunctive, once.

With the Indicative, twice.

V. Sentiendi, once.

With the Indicative, once.

After an Impersonal Verb, once.

With the Subjunctive, once.

After the Idea *declarandi* expressed in a Substantive, once.

With the Indicative, once.

Introduced by *Eo Quod.*

After Personal Verbs, 21 times.

V. Declarandi, 13 times.

With the Subjunctive, 9 times.

With the Indicative, 4 times.

V. Sentiendi, 8 times.

With the Subjunctive, 7 times.

With the Indicative, once.

After Personal Verbs used impersonally in the Passive Voice, 3 times.

V. Declarandi, twice.

With the Subjunctive, once.

With the Indicative, once.

V. Sentiendi, once.

With the Subjunctive, once.

After the Idea *declarandi et sentiendi* expressed in certain Substantives, 4 times.

With the Subjunctive, 3 times.

With the Indicative, once.

After the Idea *declarandi et sentiendi* expressed in certain Phrases, 3 times.

With the Subjunctive, twice.

With the Indicative, once.

Introduced by *Ut* followed by the Subjunctive.

After Personal Verbs, 3 times.

V. Declarandi, 3 times.

After Personal Verbs used impersonally in the Passive Voice, twice.

V. Sentiendi, twice.

After Impersonal Verbs and Expressions, twice.

It is further to be noted that of the particles introducing the Indirect Statement, *Quod* occurs the oftenest in the works of St. Ambrose being found 997 times, closely followed, however, by *Quia* which occurs 978 times, while *Quoniam* is comparatively rare being found only 51 times. It is also to be noted that *Quod* is used 733 times with the Subjunctive and 247 times with the Indicative while *Quia* is used 122 times with the Subjunctive and 826 times with the Indicative. *Quoniam* occurs 12 times with the Subjunctive and 39 times with the Indicative. As to the difference to be noted in the use of the moods after the particles *Quod, Quia, Quoniam* in St. Ambrose, it may be said in general that the rule of mood usage in this connection established by Löfstedt [8] and developed further by Salonius [9] and Svennung [10] finds considerable corroboration. In other words, the Subjunctive is used if the content of the object clause is to be shown as somewhat improbable or merely conjectural, or if the speaker does not wish to commit himself regarding the truth of the statement, while the Indicative is used when the speaker wishes the statement to have his full

[8] Löfstedt (2), 120 ff.
[9] Salonius, 307.
[10] Svennung, 89.

authority as a fact. While this is true for the most part, there are, however, some exceptions where the certainty or uncertainty of a statement seems to have no influence. Further, even in those passages wherein both moods are employed successively these determining factors which we have just considered do not always seem to function; for example:

> M. Myst. 8, 47. Revera *mirabile est quod* manna Deus *pluerit* patribus, et quotidiano coeli *pascebantur* alimento.
>
> Aux. 32. Et de Spiritu sancto, *dicens quia* Spiritus Christi *sit,* et de Christo *accepit,* sicut scriptum est: "Ille de meo accipiet, et annuntiabit vobis."

In other instances, however, where both moods are successively employed the author's motive in selecting them is quite clear as is shown in the following passages similarly introduced also by *Quod* or *Quia.*

> V. C. Int. I, 3, 9. nonne tibi videtur sicut qui in somnis bibebat bibisse et sicut qui in somnis epulabatur epulatus, aperuisse autem oculos et *cognovisse quod* anima eius inane *speravit* et adhuc *esuriat* et adhuc *sitiat,* quia modum non habet avaritia nec rapiendo expletur, sed incitatur hoc egentior, quo plura quaesiverit?
>
> Expos. Ps. 118, 3, 46. hic *ait, quod* studium ei non exercendae ad belli artes *fuerit* iuventutis, non decipiendi adversantis astutia ulla cordis, ut illum vinceret quem videbat, sed adversum eos *proeliabatur* quos non videbat maiorque in eo pietas quam virtus corporis *militabat.*
>
> Ex. Luc. VI, 46. *docemur* ergo eo *quod* non semper *manebunt* nec malita eorum *possit* esse perpetua.
>
> Ibid. VII, 28. nec illum temere se offerentem recipit nec in hos indevote dominum refutantes proprium conmovetur, ut *ostenderet quia* non *habet* ultionis studium perfecta virtus nec ulla *sit* iracundia, ubi plenitudo est caritatis nec excludenda infirmitas, sed iuvanda.
>
> M. Off. I, 12, 46. Nam de opibus quid loquar, cum legeris: "Quia non in abundantia est vita eius:" cum *scias quia* etsi tibi videatur dives, sibi pauper *est* et tuum iudicium suo *refellat?*

Poen. I, 15, 82. Tunc, inquit, *intellexerunt quia* non *dixit* a panibus, sed a doctrina Pharisaeorum et Sadducaeorum *attenderent* sibi.

A combination of factors undoubtedly function in the case of each exception and these must be taken into consideration. For example, the certainty of an act as related to uncertainty must be considered, then the various modifications of dependence in greater or less degree within the Oratio Obliqua itself, and finally even the choice of the particle may have a levelling influence on the mood. Then too, the fact that our author like the other late Christian writers wrote under the influence of the Greek ecclesiastical language is of great significance. Now, it is due to such factors and considerations that the rule of mood usage in these clauses, the working basis of which is so logical and well founded, seems partially and at times almost wholly obliterated in the works of the Christian writers of the Latin Language in the period of its literary decline. Thus, notwithstanding many exceptions, I find that the rule obtains in a sufficiently large number of instances to justify the statement that a fundamental distinction does exist and that the moods are not used indiscriminately in the works of St. Ambrose.

CHAPTER IV

Special Features in the Use of the Infinitive with Subject-Accusative and Clause Constructions in Indirect Statement

The employment of two constructions to express an Indirect Statement in the Latin Language during its late period resulted in a contamination of these constructions in the literature.[1] Such a result was inevitable and although these phenomena of language, as already noted, are not necessarily frequent nor even common among the late writers, yet they do occur in a greater or less degree as is evident from those late writers whose Latinity has already received the attention of scholars on this point.[2] The most striking result of contamination to be noted relative to the two methods of expressing an Indirect Statement is to be seen in the use of a particle to introduce an Infinitive and Subject-Accusative construction.[3] Greek influence was undoubtedly a potent factor in helping to shape this phenomenon of late Latin, since the usage is to be observed in the Greek itself at this time.[4] The use of *Quod* in this connection is met for the first time in Ulpian. Later its occurrence is noted in Cyprian, Ps. Cyprian, Lactantius, Filastrius, Lucifer of Cagliari, Fulgentius, and Sulpicius Severus.[5] A similar use of *Quia* is found in the *Peregrinatio Aetheriae,*[6] in Lucifer of Cagliari[7] and in Orosius.[8] One instance of *Eo quod* in this construction is noted in Orosius[9] and an occasional occurrence even of *Ut* is cited for St. Cyprian.[10]

The successive use of the clause and the Infinitive with Subject-Accusative constructions after the same verb appears as another form of contamination in the methods of expressing an Indirect Statement. This phenomenon like the former is a peculiarity of

[1] Koffmane, I, 2, 130-131.
[2] Cf. Chapter I.
[3] Stolz-Schmalz, 721. Cf. also Juret (2), 151.
[4] Stolz-Schmalz, 721.
[5] Ibid.
[6] Löfstedt (2), 251.
[7] Hartel, 49.
[8] Svennung, 89.
[9] Ibid.
[10] Hartel, 49.

language occasionally met with in the literature of late Latin. Thus far its occurrence has been noted in Ammianus Marcellinus,[11] Lucifer of Cagliari,[12] Cyprian [13] and Augustine.[14]

In the following sections of my study, I have treated these phenomena in their various aspects as they are found in the works of St. Ambrose, together with certain other peculiarities in the use of these particles as seem worthy of note.

I. The use of *Quia* to introduce an Infinitive and Subject-Accusative Construction of Indirect Statement.

1. After a Personal Verb.

A. *V. Declarandi.*

dicere.

M. Off. II, 18, 93. Exemplo nobis est Scriptura quae *dicit quia* cum populus Israel post mortem Salomonis rogasset filium eius Roboam, ut relevaret cervices eorum a servitute dura, et paterni imperii temperaret austeritatem, illum spreto senili consilio de suggestione adolescentium responsum *dedisse* huiusmodi, quia et onus adiiceret super patrium iugum, et leviora gravioribus suppliciis mutaret.

B. *V. Sentiendi.*

considerare.

M. Virg. 7, 36. Si quis igitur putat consecratione virginum minui genus humanum, *consideret quia* ubi paucae virgines, ibi etiam pauciores homines: ubi virginitatis studia crebriora, ibi numerum quoque hominum *esse* maiorem.

II. The successive use of the Clause and the Infinitive with Subject-Accusative Constructions of Indirect Statement.

1. After a Personal Verb.

A. *V. Declarandi.*

aperire.

M. Ep. 83, 7. Ioseph quoque, ut fratrem iuniorem teneret, simulabat iracundiam fratribus, et compositam furti fraudem; indignatus tamen, cum advolveretur ad genua eius unus ex fratribus

[11] Hagendahl, 128.
[12] Hartel, 49.
[13] Bayard, 230.
[14] Colbert, 51.

Iudas, flerent alii, fraterno victus et compassus affectu diutius tenere non potuit simulationem severitatis: remotisque arbitris, *aperuit* fratribus *quod* germani sui *essent,* et ipse *esset* Ioseph, quem vendidissent: nec se memorem suae *esse* iniuriae, et fraternae venditionis acerbitatem fraterne *excusare,* atque id quod posset arguere, ad altiores causas *referre;* eo quod ita oportuisset fieri, procurante Deo; ut transiret in Aegyptum, qui gentem suam frugis externae egentem pasceret, ut sterilitatis tempore alendis patri et filiis subsidio foret.

docere.

V. C. Apol. 6, 30. quam moraliter *docuit quod* iniuriarum vel periculorum nostrorum tempora temptationum certamina et examina probationum *sint* et ideo non sine divino ea inrogari *solere* iudicio.

significare.

M. Ep. 57, 2. Dedi libellos imperatoribus duos, quibus *significarem* sumptus sacrificiorum christianum virum non *posse* reddere: et non *fuisse* quidem me auctorem, cum tollerentur; auctorem tamen *fieri,* quominus decernerentur: deinde *quia* dare eos ipse simulacris *videretur,* non reddere.

subicere.

M. Off. I, 12, 44. Statimque ipse quaestionem enodem reddidit, *subiciens quod exstinguatur* lucerna impiorum, et *futura sit* eorum eversio: non *falli* Deum doctorem sapientiae et disciplinae, sed *esse* veritatis iudicem: et ideo non secundum forensem abundantiam *aestimandam* beatitudinem singulorum; sed secundum interiorem conscientiam, quae innocentium et flagitiosorum merita discernit, vera atque incorrupta poenarum praemiorumque arbitra.

B. *V. Sentiendi.*

arbitrari.

V. C. Ex. Luc. X, 184. unde hoc convenientius *arbitror quod* dominus quidem *mandaverit* discipulis ut in Galilaea se viderent, sed illis metu intra conclave residentibus primo se *obtulisse,* postea vero confirmatis animis undecim illos Galilaeam *petisse.*

considerare.

V. C. Noe 29, 110. ac ne quia diximus operationem domini, ad illud retorqueas, quod operatio Cain videtur maledictiones

habuisse, *considera* non operationem maledicti nomen *accipere,* sed *quia scriptum est* operari terram.

meminisse.

V. C. Ex. Luc. VII, 71. *meminimus* itaque *quod* Hiericho, sicut legimus in libro qui inscribitur Iesu Nave, magna civitas *fuerit* muralibus saepta parietibus, quae non ferro pervia, non arieti possit esse penetrabilis; in ea Rahab *habitasse* meretricem, quae exploratores quos direxit Iesus hospitio recepit, consilio struxit, postulantibus civibus abisse respondit, abscondit in tecto et, ut se suosque urbis excidio posset eripere, coccum infenestra ligavit; urbis autem ipsius inexpugnabiles muros septem tubarum sacerdotalium sono et populi iubilantis ululatu consono *conruisse.*

2. After an Impersonal Verb.

liquet.

V. C. Nab. 17, 73.[15] *liquet* igitur his oraculis *quod* dominus etiam circa indignos promissa sua *servet,* sed impios aut stultitia sua *opprimi* aut alia praevaricatione *damnari,* etiamsi primae praevaricationis laqueos evaserint.

III. The use of different Constructions of Indirect Statement after the successive occurrence of the same Personal Verb in a Sentence.

A. *V. Declarandi.*

dicere.

M. Inc. 6, 58. *Dicendo* enim *quod* Verbum caro et ossa *factum est,* in terram utique *dicitis esse conversum;* quoniam caro et ossa de terris sunt.

probare.

V. C. Ex. Luc. VI, 104. nam nisi *probaveris quod* facere illa sine divina virtute non *potuit,* quemadmodum potes *probare* in eo vim *fuisse* divinam?

B. *V. Sentiendi.*

considerare.

V. C. Expos. Ps. 118, 20, 9. *Considera* etiam, *quia* spiritali quodam oleo caelestium praeceptorum *ungit* nos atque *exercet*

[15] Cf. McGuire, 237.

cotidie scriptura divina et dominus noster, plurimos ad subeunda certamina gestiens provocare, diversa *posuit* praemia coronarum, *considera,* inquam, Christi athletam innumeris contentionibus fatigatum ac prope iam lassatis viribus resistentem periculi mole turbatum, cum videat sibi non solum adversus carnem et sanguinem, sed etiam adversus spiritales nequitias quae sunt in caelestibus esse luctamen, *dicere:* "vide humilitatem meam et erue me, quoniam legem tuam non sum oblitus."

putare.

V. C. Expos. Ps. 118, 14, 11. et ubi *putas quod luceat* gurges est, videtur lucere, sed polluit, et ubi *putas,* solidum *esse* vel siccum, ibi lubricum est, si lucerna tibi longius sit.

M. Vid. 2, 12. Tamen cum Apostolus sciret Annam illam ab adolescentia octogenariam viduam Dominicorum operum exstitisse praenuntiam, non *puto quod* iuniores *revocandas putarit* a viduitatis affectu, maxime cum dixerit: "Melius est nubere quam uri."

M. Aux. 24. Qui quos non potuerit sermone decipere, eos gladio *putat esse feriendos,* cruentas leges ore dictans, manu scribens, et *putans quod* lex fidem *possit* hominibus imperare.

IV. The use of two Clauses differing in introductory Particles and governing Moods.

1. After a Personal Verb.

A. *V. Declarandi.*

dicere.

M. Spir. III, 4, 19. Sed haec, ut dixi, scripta sunt, ut ad unitatem divinitatis ista referamus, et credamus quod Apostolus *dixit, quia* plenitudo divinitatis corporaliter *habitat* in Christo, et *habitat* in Patre, et *habitat* in Spiritu sancto: et *quod* sicut unitas divinitatis, ita et unitas operationis *sit.*

ostendere.

M. Ep. 63, 58. Virga autem illa quid aliud *ostendit,* nisi *quod* numquam sacerdotalis *marcescat* gratia, et in summa humilitate *habeat* in suo munere commissae sibi florem potestatis, vel *quia* id quoque ad mysterium *refertur?*

B. *V. Sentiendi.*

ignorare.

V. C. Expos. Ps. 118, 11, 26. unde etiam David conversus ad

domini caritatem atque in eius eruditus praeceptis, non *ignorans, eo quod* caducis caduca fortuito quodam *deferantur* eventu et *quia* non divitiarum abundantia, sed virtutum gratia vitae probabilis merita *pensantur,* dilexit magis quam dereliquit mandata dei, quibus solis potuit ingruentes nequitias spiritales et insurgentes huius corporis adpetitus in hac tam fragilis naturae infirmitate superare.

intellegere.

M. Ep. 80, 6. Quod autem lutum fecit, et superunxit oculos caeci, quid aiud significat, nisi ut *intellegeres quia* ipse hominem, luto illito, *reddidit* sanitati, qui de luto hominem figuravit: et *quod* haec caro luti nostri per baptismatis sacramenta aeternae vitae lumen *accipiat?*

2. After the same Personal Verb occurring twice in the same Sentence or in successive Sentences.

A. *V. Declarandi.*

docere.

V. C. Ex. Luc. II, 85. *docuit* igitur me David *quod* nemo sine domino *aedificet* domum, *custodiat* civitatem. *docuit* etiam me Moyses *quod* nemo nisi deus *fecerit* mundum; "in principio enim fecit deus caelum et terram." *docuit* etiam *quod* hominem deus opere suo *fecerit* nec otiose posuit: "finxit deus hominem de limo terrae et insufflavit in faciem eius flatum vitae," ut actum quendam dei circa aedificationem hominis usu quodam corporalis operationis advertas. *docuit* etiam *quia* et mulierem deus *fecit:* "inmisit enim deus soporem in Adam, et dormivit; et sumsit unam costam de latere eius et replevit carnem eius."

scribere.

V. C. Expl. Ps. 39, 11. *scriptum* profecto de Christo *est* in principio veteris testamenti, *quod venturus esset,* ut in redemptione hominum dei patris faceret voluntatem, quando *scriptum est, quia* Evam in specie ecclesiae ad hominis adiumenta *formavit.*

B. *V. Sentiendi.*

legere.

V. C. Expl. Ps. 36, 58. nam cum in Exodo *legerimus, quod* sitiente populo *percussit* Moyses virga petram et aqua *fluxit* et *bibit* populus dei, iterum in Levitico *legerimus* vel in Numeris,

quod rusus Moyses *tetigerit* petram virga et *scaturiverit* aqua patribus ad bibendum, praeclare apostolus hoc interpretatus est dicens: "bibebant autem de consequenti eos petra, petra autem erat Christus."

V. The use of two Clauses having different introductory Particles governing the same Mood.

1. After a Personal Verb.

A. *V. Declarandi.*

demonstrare.

V. C. Abr. I, 8, 71. quod autem ait: "ego et puer pertransibimus viam" *demonstrat quod* non *deficeret* in tanto apparatu pater, non *cederet* filius, aut *quia pertransirent* pietatis remedio tanti facinoris austeritatem.

scribere.

V. C. Noe 29, 107. videtur quidem prima specie Adae illi, qui de terra factus est, comparari Noe vir iustus, quia et de illo *scriptum est quod* e paradiso eiectus *coeperit* operari terram, de isto quoque *quoniam* egressus ex arca *factus sit* agricola.

B. *V. Sentiendi.*

intellegere.

M. Fid. V, 4, 53. Verum cum legerimus quod Maria adoravit eum, *intellegere* debemus *quod* non *potest* per eamdem naturam et adorare quasi servus, et adorari quasi Dominus: sed potius *quia* ut homo inter homines adorare *dicitur,* et quasi Dominus a famulis *adoratur.*

M. Spir. I, 8, 97. Quo *intellegamus quia* etiam Dei Patris eadem gratia *sit,* quae Spiritus sancti est, et *quod* sine incisione ac detrimento aliquo *dividatur* mentibus singulorum.

2. After the same Personal Verb occurring twice in the same Sentence.

A. *V. Sentiendi.*

advertere.

V. C. Par. 4, 24. quo loci illud *adverte quia* extra paradisum vir *factus est* et mulier intra paradisum, ut *advertas quod* non loci, non generis nobilitate, sed virtute unusquisque gratiam sibi *conparat.*

legere.

M. Spir. II, 6, 59. Etenim sicut *legimus quia creavit* Pater Dominicae incarnationis sacramentum, creavit et Spiritus; ita etiam *legimus quod* et ipse Christus suum corpus *creavit;* creavit enim Pater, secundum quod scriptum est: "Dominus creavit me"; et alibi: "Misit Deus Filium suum factum ex muliere, factum sub Lege."

3. After an Impersonal Expression.

mirum videtur.

M. Fid. IV, 1, 1. Consideranti mihi, Imperator auguste, qua ratione sic erraverit genus hominum, ut de Dei Filio plerique, vae mihi, diversa sequerentur; nequaquam satis *mirum videtur quia erravit* humana scientia de supernis, sed *quod* Scripturis non *detulit* obedientiam.

VI. Summary of Special Features in the use of the Infinitive with Subject-Accusative and Clause Constructions in Indirect Statement.

The data presented above show by way of summary that the Indirect Statement expressed by the Infinitive with Subject-Accusative and clause constructions of peculiar feature occurs 30 times altogether in the works of St. Ambrose, distributed as follows:

The use of *Quia* to introduce an Infinitive and Subject-Accusative construction after a Personal Verb occurs twice.

V. Declarandi, once.

V. Sentiendi, once.

The successive use of both the clause and the Infinitive with Subject-Accusative constructions of Indirect Statement occurs 8 times.

After a Personal Verb, 7 times.

V. Declarandi, 4 times.

V. Sentiendi, 3 times.

After an Impersonal Verb, once.

The use of different constructions of Indirect Statement after the successive occurrence of the same Personal Verb in a sentence occurs 6 times.

V. Declarandi, twice.

V. Sentiendi, 4 times.

The use of two clauses differing in introductory Particles and governing Moods occurs 7 times.

After a Personal Verb, 4 times.

V. Declarandi, twice.

V. Sentiendi, twice.

After the same Personal Verb occurring twice in the same sentence or in successive sentences, 3 times.

V. Declarandi, twice.

V. Sentiendi, once.

The use of two clauses having different introductory Particles governing the same Mood occurs 7 times.

After a Personal Verb, 4 times.

V. Declarandi, twice.

V. Sentiendi, twice.

After the same Personal Verb occurring twice in the same sentence, twice.

V. Sentiendi, twice.

After an Impersonal Expression, once.

It is further to be noted that in both instances where *Quia* is used to introduce an Infinitive and Subject-Accusative construction in St. Ambrose, the particle is separated from the dependent verb, upon which it has no apparent effect, by an intervening clause. This circumstance was undoubtedly the determining factor of this phenomenon. It is also noteworthy that in six of the eight instances where both constructions follow the same verb, the clause construction precedes. In fact, in other late writers where this same phenomenon exists, it is quite unusual to find the change from the Infinitive and Subject-Accusation to the clause construction, while the former, as in our author, is quite the natural order.

CHAPTER V

The Indirect Question

Although the Indicative was employed to express an Indirect Question in the literature of the Archaic period, and was in all probability frequent at all times in popular speech, it is not until the period of literary decline that this construction assumed the rôle of a distinct syntactical feature in the written language as opposed to the Subjunctive of classical usage. The use of the Indicative in Indirect Questions in Archaic literature, as well as in the spoken popular language, is to be explained, as we have seen,[1] by the natural paratactic tendencies of primitive speech. These same tendencies of ancient usage transmitted through the channels of popular speech along with factors operating only in the late period likewise explain the appearance of the Indicative Indirect Question in the literature of late Latin. While its appearance under circumstances thus considered seems quite natural, it stands out, nevertheless, as an arbitrary looseness of style characteristic of the late writers, remarkably opposed to the syntactical rules which the founders of the Golden Age of Latin literature had established as norms of pure diction. The rigidity of classical rules which had safeguarded the standards of elegance throughout the Golden Age against all encroachments of the spoken language could no longer be maintained when the classical literary language itself was being strongly assailed by influences both native and foreign. Thus, by a slow and gradual process the Indicative Indirect Question of familiar speech found its way into the literary language of late Latin, as is attested by the literature of this period.[2]

The use of the Indicative for the Subjunctive in Indirect Questions like the substitution of a *Quod, Quia, Quoniam* etc. clause for the classical Infinitive and Subject-Accusative construction of Indirect Statement is a feature of special significance in late Latinity. While the relative frequency of interchange in the former

[1] Cf. Chapter I.

[2] Ibid.

construction never attained the proportion of interchange attained by the latter, a similar struggle is to be noted between the corresponding alternatives of each construction. This struggle continued to exist in both idioms throughout the entire period of literary decline, until the later developments of these constructions rather than their classical forerunners were permanently incorporated in the Romance Languages. Nevertheless, the comparative frequency of the Subjunctive and the Indicative in Indirect Questions was always highly in favor of the former, as is borne out by the Latinity of those late writers who have already received the attention of scholars on this point.[3]

In the following sections I have treated the Indirect Questions which occur in St. Ambrose according to mood and introductory particle.

I. The Indirect Question expressed by the Subjunctive.

1. Introduced by a Pronoun.

(a) Interrogative Pronoun.

quis, 632 times.

V. C. Hex. I, 2, 6; 3, 9 (twice); 4, 15; 6, 24; II, 2, 5; 3, 10 (3 times); 5, 21; III, 2, 8; 3, 15 (twice); 4, 17; 7, 29; IV, 2, 7; 4, 14; V, 10, 29; 16, 54; 22, 73; VI, 6, 38; 8, 44; 8, 50 (twice); 8, 51; 9, 55; 9, 67; Par. 2, 11; 5, 26; 6, 30; 7, 36 (twice); 9, 42; 9, 44 (3 times); 9, 45 (twice); 11, 49; 11, 52; 12, 54; 12, 56; 12, 57 (twice); 12, 58; 13, 64; 14, 70; 15, 74 (3 times); Cain I, 1, 2; 1, 4; 5, 18 (3 times); II, 1, 2; 2, 8; 6, 18; Noe 9, 27; 17, 59; 18, 64; 20, 72; 22, 80; 23, 82; 25, 90; 27, 103; Abr. I, 4, 25; 4, 30 (twice); 5, 42; 5, 43; 6, 51; 6, 56; 6, 57; 6, 58; 9, 83; 9, 85; 9, 93; II, 7, 42; 10, 74; Isaac 4, 18; 6, 53; 8, 65; 8, 79; Mort. 1, 2; 3, 8; 9, 38; Fug. 2, 9 (twice); 3, 15; 4, 21; 6, 33; Iacob II, 1, 2; 4, 15 (twice); 11, 46; Ios. 6, 32 (twice); 6, 34; Hel. 8, 23; 10, 36; 12, 42; 13, 50; 15, 53; 17, 63; 18, 68; 19, 69; 19, 70; 20, 75; 21, 77; Nab. 2, 8; 5, 22 (twice); 6, 30; 8, 40; 10, 45; 15, 63; Tob. 4, 15 (twice); 7, 25; 7, 26; 14, 46 (twice); 14, 49; 14, 50; 15, 51; 16, 54 (twice); 18, 59 (3 times); 18, 60 (4

[3] Ibid.

times); 23, 90; 24, 93; Int. I, 5, 14; 8, 26; II, 2, 3; III, 3, 5; 5, 12; 7, 20; Apol. 3, 11; 9, 46; 14, 66; Expl. Ps. 1, 7 (twice); 1, 27; 1, 32; 1, 40; 1, 51; 35, 2 (3 times); 35, 3; 35, 4; 35, 6; 35, 18; 35, 28; 36, 4; 36, 10; 36, 17; 36, 27; 36, 36; 36, 62; 36, 68; 36, 69; 36, 80; 37, 6 (twice); 37, 32; 37, 42 (twice); 37, 51; 38, 16; 38, 17 (twice); 38, 22; 38, 36 (twice); 39, 11 (twice); 39, 20; 39, 21; 40, 2 (4 times); 40, 3; 40, 16 (twice); 40, 19; 40, 22; 40, 36; 43, 4 (3 times); 43, 5; 43, 7; 43, 10; 43, 13; 43, 15; 43, 27; 43, 34; 43, 40; 43, 41; 43, 51; 43, 52; 43, 57 (twice); 43, 66; 43, 78; 45, 1; 45, 2; 45, 10; 47, 2; 47, 22 (twice); 48, 23; 61, 14 (twice); Expos. Ps. 118, 2, 5; 2, 24; 2, 26; 3, 28; 3, 34; 3, 41; 3, 47; 4, 10; 4, 12 (twice); 5, 3; 5, 25; 6, 2 (3 times); 6, 18; 6, 23; 6, 31; 7, 1; 7, 8; 7, 19; 8, 7; 8, 21; 8, 24; 8, 29; 8, 33; 8, 35; 8, 36; 9, 11; 9, 14; 10, 9; 10, 16; 10, 35; 10, 41; 10, 42 (twice); 10, 45; 11, 1; 11, 4; 11, 20; 12, 3; 12, 7; 12, 18 (twice); 12, 27; 12, 35 (4 times); 12, 49; 13, 6 (twice); 13, 7 (3 times); 13, 18; 13, 25; 13, 27; 14, 26; 14, 38; 15, 2; 15, 3; 15, 8; 15, 17; 16, 10; 16, 23; 17, 10; 17, 13; 17, 14; 17, 34; 18, 4; 18, 28; 18, 42; 20, 18; 20, 20; 20, 31; 20, 37; 20, 38 (3 times); 20, 39; 20, 49; 20, 55; 21, 3; 22, 7; 22, 8 (twice); 22, 9; Ex. Luc. I, 17; 39; II, 5; 9; 31 (twice); 56; 65; 66; 79; 86; IV, 47; 52; VI, 3; 27; 35; 72; 96; VII, 18; 47; 53; 54; 122 (twice); 156; VIII, 4; 10 (twice); 17; 43; 48 (4 times); 54; 55; IX, 4; 13; 17; 24; X, 46; 79; 88; 92 (twice); 132; 161 (3 times).

M. Off. I, 9, 27; 10, 35 (twice); 12, 40 (twice); 18, 78; 21, 93; 21, 95; 22, 98; 24, 105; 26, 122; 27, 126; 32, 165; 37, 187; 38, 188; 43, 212 (twice); 44, 214; 47, 227; 48, 237; 50, 248; Off. II, 2, 7; 8, 43; III, 2, 8; 6, 43; 10, 68; 22, 126; Vir. I, 2, 5; 7, 35; 9, 54′; II, 2, 6 (twice); 3, 20; 4, 27; 5, 36; III, 6, 26; 6, 28; 6, 31 (twice); 7, 32; Vid. 1, 2; 5, 28; 10, 65; Virg. 2, 8 (twice); 6, 34; 10, 56; 16, 104; 19, 121; 20, 131; Inst. 7, 48; 11, 72; 15, 93; Exh. 3, 14 (3 times); 3, 15; 4, 22 (twice); 4, 27; 5, 33; 8, 51 (twice); 8, 52; 9, 60; 10, 65; 10, 71; 11, 74; 11, 76; Lap. 3, 9; 5, 19; Fid. I, 3, 26; 13, 81; 13, 84 (twice); 14, 93 (twice); 17, 117; II, 1, 16; 5, 40; 6, 50; 8, 69; 11, 96 (twice); 12, 101; 12, 102; 13, 108; III,

2, 12; 4, 27; 10, 66; 10, 69; 11, 83; 11, 86; 17, 141; IV, 3, 27; 3, 29; 3, 36; 5, 48; 5, 60; 9, 101; 10, 119; 10, 123; 11, 149; 11, 153; 12, 162; 12, 165; Fid. V. Pro. 1; Fid. V, 3, 48 (3 times); 6, 73; 6, 77; 6, 80 (twice); 8, 109; 8, 115; 10, 120; 12, 149; 14, 171 (twice); 16, 201; 17, 212; 18, 224; 18, 226; 19, 233; Spir. I, Pro. 11; Spir. I, 2, 27; 4, 60; 15, 153; II, 1, 17; 3, 26; 5, 35; 10, 104; 11, 115; 11, 117; 13, 154; III, 2, 9; 6, 37; 11, 78; 14, 99; 16, 113 (twice); 17, 121; 18, 140; 19, 145; Inc. 4, 29; 4, 30; 6, 59; 9, 99; 10, 115; Poen. I, 4, 18; 9, 40; 13, 60; 15, 82; II, 4, 21; 5, 29; 5, 30; 6, 41; Myst. 1, 3 (twice); 2, 5 (twice); 2, 6; 4, 21; 5, 28; 6, 29; 8, 46; 9, 58 (twice); Exc. II, 65; 67; 79; 80; 86; 106; 107; 131; Val. 6; 33; Theo. 3; 17; 44; 46; Aux. 1 (twice); 19 (twice); 22 (twice); Ep. 1, 4; 2, 28; 5, 5; 5, 15; 5, 18; 7, 1; 8, 6 (twice); 8, 8; 12, 5 (twice); 14, 5; 15, 2; 15, 5; 17, 11; 18, 14; 18, 15; 18, 39; 19, 25; 20, 1; 20, 16; 20, 22; 20, 27; 21, 6; 21, 10; 22, 19 et 20; 23, 4; 23, 8 (twice); 24, 7; 24, 8; 25, 3 (twice); 26, 6; 27, 6; 27, 11; 29, 13 (twice); 32, 1; 35, 3; 35, 9; 35, 11; 36, 3; 36, 4; 36, 5; 36, 6; 40, 2; 40, 5; 40, 22; 41, 5; 41, 24; 42, 10; 44, 16; 46, 2; 46, 7; 57, 8 (twice); 57, 10; 58, 11; 60, 1; 61, 5; 63, 41; 63, 64 (3 times); 63, 77; 63, 79; 63, 83; 63, 91; 64, 2 (twice); 65, 1; 66, 1 (twice); 66, 11 (twice); 67, 3; 69, 1; 70, 3; 73, 4; 73, 6; 73, 7; 74, 2; 82, 6.

(b) Emphatic Interrogative Pronoun.

quisnam, once.

V. C. Par. 1, 1.

(c) Interrogative Adjective for Interrogative Pronoun.

qui for *quis.* *Qui* and *quis* were used interchangeably without distinction in colloquial speech. This same confusion occurs frequently in Archaic literature and in the literature of the period of literary decline, but only seldom in the Classical period.[4] There are 22 instances of *qui* for *quis* in St. Ambrose.

V. C. Hex. VI, 6, 39; 7, 41; Isaac 2, 3; Ios. 9, 49; Patr. 8, 37; Tob. 19, 66; 20, 67; Int. IV, 4, 16; Expl. Ps. 39, 20;

[4] Stolz-Schmalz, 695. Cf. also Arts, 95.

Expos. Ps. 118, 3, 45 (twice); 13, 5; 16, 39; Ex. Luc. II, 3; III, 43.

M. Off. II, 10, 52; Exh. 10, 67; Fid. II, 12, 102 (twice); V, 5, 56; 6, 71; Exc. II, 4.

2. Introduced by an Adjective.

(a) Interrogative Adjective.

cuiusmodi, 6 times.

V. C. Abr. I, 2, 3; 3, 11; Fug. 7, 43; Expos. Ps. 118, 7, 14.

M. Virg. 18, 112; Fid. IV, 10, 118.

qualis, 41 times.

V. C. Hex. IV, 4, 13; VI, 7, 42; Par. 1, 1; 3, 22; Abr. I, 1, 2; Ios. 2, 5; 9, 47; Nab. 13, 57; Tob. 19, 65; Expl. Ps. 36, 14; 36, 64; 61, 7; Expos. Ps. 118, 3, 30; 7, 10; 20, 34; Ex. Luc. I, 2; VI, 65; VII, 129; 132; 224; X, 110.

M. Off. I, 31, 164; Vid. 2, 9; 4, 21 (twice); 4, 22; 10, 65; Virg. 12, 71 (twice); 20, 133; Fid. IV, 6, 64; 16, 196; Exc. I, 58; 59; II, 114; Ep. 21, 5; 21, 6; 22, 10; 63, 83; 63, 97; 77, 10.

quantus, 98 times.

V. C. Hex. III, 3, 15 (twice); 8, 36; IV, 6, 26; 6, 27; V, 2, 5; 19, 62; VI, 1, 2; 2, 6; 2, 8; 4, 28; 8, 50; 8, 52; Cain II, 6, 21; 8, 26; Noe 15, 52; 18, 64; Abr. I, 4, 26; 5, 42; 6, 48; II, 7, 37; 7, 41; Nab. 12, 52; Tob. 14, 48; Expl. Ps. 1, 7; 40, 22; 45, 15; 47, 10; Pro. Expos. Ps. 118, 1; Expos. Ps. 118, 5, 24; 5, 39; 7, 10; 10, 41; 12, 36; 14, 36; 15, 15; 16, 44 (twice); 20, 18; Ex. Luc. III, 20; V, 17; 57; VI, 58 (twice); 87; 93; VII, 12 (twice); 101.

M. Off. I, 29, 139; 50, 246; 50, 255; II, 7, 30; 28, 137; III, 15, 95; 16, 97 (twice); 19, 116; Vir. I, 5, 21; 7, 37; 9, 54'; II, 1, 1; III, 1, 1; Vid. 4, 21 (twice); 5, 27 (twice); 7, 40; 15, 90; Virg. 7, 36; Inst. 3, 16 (twice); Exh. 4, 19; 8, 51; 10, 71; Lap. 4, 14; 5, 19; 8, 34; Fid. I, 3, 20; 7, 49; Exc. I, 56 (twice); 61; Val. 28; Aux. 31; Ep. 13, 1; 18, 10; 20, 16; 22, 11; 37, 30; 40, 13; 40, 15; 40, 28; 57, 7; 63, 33; 63, 36, 67, 1; 68, 1.

qui, 289 times.

V. C. Hex. I, 1, 4; III, 7, 31 (twice); 8, 34; 9, 41; 17, 71; IV, 4, 14; V, 4, 10; 11, 33; 16, 54; 21, 66; 22, 74 (twice); 23, 81; VI, 2, 3; 2, 7; 5, 30; 8, 53; 9, 56; 9, 57 (3 times); 9, 67; Par. 2, 7; 2, 11; 3, 12; 5, 26; 8, 39; 8, 40; 9, 42; 9, 43; 10, 47; 11, 49; 12, 56; 12, 57; 12, 58; 13, 64; 15, 75; Cain I, 9, 36; II, 1, 2; 2, 7; 9, 34; Noe 2, 3; 3, 7; 5, 12; 13, 42; 13, 44; 16, 56; 22, 78; 28, 105; 29, 108; 29, 112; 31, 119; Abr. I, 3, 19; II, 6, 27; 7, 60; 9, 83; 9, 90; II, 4, 18; 6, 25; 6, 27; 7, 42 (twice); 8, 59; 10, 74; 11, 90; Isaac 4, 32; 8, 69; Mort. 5, 20 (twice); 12, 53 (twice); Fug. 3, 15; 4, 21; Iacob I, 6, 26; Ios. 3, 14; Hel. 10, 34 (3 times); 20, 73; Nab. 13, 56; 14, 59; Tob. 16, 54; 19, 65 (8 times); 20, 67; 22, 85; 23, 88; Int. I, 5, 13; 9, 31; II, 3, 7; III, 1, 2; 2, 3; IV, 4, 17; Expl. Ps. 1, 14; 1, 19; 1, 26; 1, 28; 1, 49; 35, 1 (3 times); 35, 2; 35, 3 (twice); 35, 4; 35, 11; 36, 3; 36, 7; 36, 12; 36, 37; 36, 43; 36, 61; 36, 64; 37, 14; 37, 33; 37, 56 (twice); 38, 4; 38, 5; 38, 17; 38, 23; 40, 33 (twice); 43, 50 (twice); 43, 79; 43, 85; 43, 90; 43, 93; 43, 95; 45, 9; 61, 1; Expos. Ps. 118, 1, 16; 2, 10; 2, 34; 3, 26 (twice); 3, 39; 3, 42; 4, 15; 5, 25; 5, 31; 5, 40; 5, 45; 7, 6; 7, 18; 7, 35; 8, 28; 8, 29; 8, 32 (twice); 8, 37; 8, 53; 10, 17 (twice); 10, 27; 10, 47; 11, 27; 12, 42; 13, 2; 13, 7; 13, 14; 13, 23; 13, 26; 14, 24; 14, 31; 14, 38; 15, 7; 15, 20; 16, 11; 16, 17; 16, 37; 20, 3; 20, 36; 22, 4; Ex. Luc. I, 36; II, 20; 36; 40 (3 times); 90; III, 2 (twice); 5; IV, 13; 20; VI, 1; 44; 102; 105; VII, 61; 149; 178; VIII, 10; 49 (twice); 55; IX, 28; X, 9; 75; 108; 171.

M. Off. I, 2, 5; 16, 62 (3 times); 27, 129; 32, 165; 48, 237; 49, 243; II, 10, 52 (twice); III, 1, 5; Vir. I, 5, 20; 7, 32; 7, 39; 8', 45; Virg. 4, 23; Inst. 3, 21; Exh. 3, 14; 3, 15; 10, 63; Fid. I, 5, 34; 7, 50; II, 1, 16; III, 7, 48; IV, 1, 1; 4, 45; 10, 122; V, 1, 22 (twice); 7, 92; 16, 193; 16, 203; 16, 208; 17, 209; 17, 214 (4 times); Spir. I, 1, 25; 3, 32; III, 11, 78; 17, 120; Inc. 7, 64; Poen. I, 13, 72; II, 5, 39; 6, 41; 11, 99; Myst. 3, 18; Val. 36 (twice); Theo. 7; Ep. 1, 7; 2, 19; 5, 9; 5, 10; 13, 3; 19, 27; 36, 4; 36, 6; 41, 2; 45, 1; 51, 1; 58, 11; 59, 1; 63, 15; 63, 38; 63, 55; 67, 9; 67, 14; 68, 1; 70, 4; 72, 1; 72, 7; 72, 21; 77, 1 (twice); 77, 4; 77, 12; 78, 4.

quot, 3 times.

V. C. Nab. 4, 18; Apol. 8, 43; Expos. Ps. 118, 10, 28.

quotus, once.

M. Fid. V, 16, 196.

(b) Emphatic Interrogative Adjective.

quinam, 2 times.

V. C. Hex. V, 10, 30; Expos. Ps. 118, 2, 1.

(c) Interrogative Pronoun for Interrogative Adjective.

quis for *qui,*[5] 8 times.

V. C. Isaac 1, 2; Tob. 9, 35; 21, 83; Expl. Ps. 1, 40; 39, 14; 45, 9.

M. Virg. 1, 3; Val. 13.

3. Introduced by an Interrogative Adverb.

cur, 52 times.

V. C. Hex. I, 10, 36; III, 7, 28; V, 22, 73; 22, 75; VI, 9, 67; Par. 3, 18; 11, 49; 15, 73; Noe 10, 32; 13, 43; 30, 114; Fug. 2, 5; 7, 37; Iacob II, 7, 33; Patr. 11, 51; Hel. 21, 78 (twice); Nab. 13, 55; Expl. Ps. 1, 18; 36, 32; 47, 5; Expos. Ps. 118, 10, 9; 20, 37; Ex. Luc. I, 10; III, 3; 6 (3 times); 17; VI, 101; VII, 29; 176; VIII, 10; 34; IX, 19; 88; 98; 135.

M. Off. I, 19, 83; 50, 247; Fid. II, 6, 47; IV, 8, 89; 9, 99; V, 1, 20 et 21; Spir. II, 3, 27; 6, 52; Exc. II, 58; Ep. 64, 1; 64, 3; 66, 4; 68, 1; 75, 1.

quam, 93 times.

V. C. Hex. I, 3, 8; 6, 22; V, 1, 3; 4, 10; 16, 55; 21, 70; Cain I, 9, 37; II, 9, 37; Abr. I, 4, 26; 5, 33; II, 9, 61; Isaac 5, 46 (twice); Fug. 4, 20; Ios. 6, 30 (twice); Hel. 21, 79; Nab. 2, 4 (3 times); Tob. 21, 81 (twice); Int. II, 5, 22; Apol. 3, 11; 6, 32; 8, 43; Expl. Ps. 1, 32; 36, 36; 45, 5; 45, 7; Expos. Ps. 118, 4, 4; 7, 19; 7, 22; 8, 55; 10, 41; 18, 47; 19, 15; 20, 46; 21, 19; Ex. Luc. I, 20; II, 35; 45; 53; III, 25; 35; IV, 39; V, 42; 43; 73; VII, 66; X, 61.

M. Off. I, 30, 147; II, 2, 6; 3, 8; Vir. I, 6, 26; 10, 59;

[5] Cf. I, 1, (c) above.

II, 2, 12; Vid. 2, 11; 4, 26; 5, 27; 6, 34; 11, 69; Exh. 1, 3; 4, 26; 11, 75; Fid. I, 13, 84; 15, 98; Fid. II, Pro. 10; Fid. II, 10, 88; 12, 100; 11, 77; IV, 9, 112; V, 1, 16; 2, 38; 14, 173; Spir. I, 5, 70; Poen. I, 4, 15; 12, 57; Myst. 3, 9; Exc. II, 10; 98; 102; Theo. 39; Ep. 2, 5; 3, 3; 19, 8; 29, 18; 41, 24; 41, 26; 63, 13; 63, 95; 65, 1; 65, 2.

quam ob rem, once.

V. C. Expos. Ps. 118, 16, 13.

quando, 32 times.

V. C. Hex. VI, 4, 20 (twice); 9, 67; Expl. Ps. 38, 13 (twice); 40, 2 (twice); Expl. Ps. 43, 27; Expos. Ps. 118, 2, 26; 8, 21; 12, 7; Ex. Luc. II, 40; VI, 93; VII, 154; VIII, 33 (twice); X, 9; 182 (twice).

M. Off. III, 6, 41; Vir. I, 8, 42; III, 6, 27; Fid. I, 11, 68; II, 1, 16; 5, 42; IV, 4, 44; 5, 56 (twice); V, 4, 49; 17, 212; Exc. II, 122; Ep. 34, 7.

quare, 14 times.

V. C. Noe 17, 63; Expl. Ps. 43, 47; 43, 48; Expos. Ps. 118, 8, 7; 8, 36; Ex. Luc. III, 2; VI, 73; X, 160.

M. Lap. 8, 35; Fid. IV, 8, 89; Myst. 6, 30; 9, 57; Exc. II, 33; Aux. 25.

quatenus, once.

V. C. Abr. II, 8, 60.

quemadmodum, 182 times.

V. C. Hex. II, 3, 10; 3, 13; 5, 21; III, 6, 26; 8, 35; 8, 36; 13, 57 (twice); 14, 61; 16, 68; IV, 4, 14; V, 13, 43; VI, 2, 8; 4, 21; 9, 67; Par. 12, 58 (twice); Cain I, 5, 16; 7, 27; Noe 9, 30; 20, 72; Abr. I, 1, 2; 6, 48; 9, 93; Abr. II, 1, 1 (twice); Isaac 5, 42; 7, 57; Mort. 2, 5; Fug. 4, 21; Iacob II, 4, 14; Ios. 14, 83; Tob. 19, 65; Int. III, 3, 9; 8, 24; IV, 9, 33; Apol. 3, 9 (twice); 5, 23; 6, 27; 7, 36; 8, 42; 9, 50; Expl. Ps. 1, 7; 1, 33; 35, 8; 35, 26; 36, 1; 36, 40; 37, 1 (5 times); 37, 4; 37, 5; 37, 9; 37, 12; 37, 18 (twice); 37, 30; 37, 56; 38, 27; 43, 1; 43, 9; 43, 11; 43, 49; 43, 65; 43, 74; 43, 75; Expos. Ps. 118, 2, 1; 2, 29; 5, 14; 5, 37; 5, 40; 7, 10; 7, 36; 8, 35 (3 times); 8, 51; 10, 2; 10, 47; 12, 22; 13, 11; 13, 16; 18, 41; 19, 23; 19, 30; 20, 34; 20, 43; Pro. Ex. Luc. 4 (3 times); Ex.

Luc. II, 15; 18; 51; 78; IV, 7 (3 times); 64; 68; 71; 78 (twice); V, 62; 114; VI, 33 (twice); VI, 84; VII, 72; 100; 130; IX, 10; X, 40 (twice); 57; 130; 159.

M. Off. I, 36, 183; 47, 231 (twice); III, 6, 42; 6, 43; Vir. II, 4, 23; Vid. I, 3; 4, 24 (twice); Virg. 10, 54; 10, 58; 10, 59 (twice); 12, 72 (twice); 13, 77; 13, 79 (twice); 13, 84; Inst. 2, 10; 10, 66; Fid. I, 10, 65; 12, 77 (twice); 15, 96; II, 8, 66; 11, 91; 13, 108; III, 8, 57; IV, 10, 123; Fid. V, Pro. 3; Fid. V, 2, 36; 6, 69; 13, 154; 14, 178; 16, 190; Spir. II, 7, 65; III, 19, 150; Poen. I, 5, 25; 13, 65; II, 1, 4; Exc. II, 27; 55 (twice); 69 (twice); 72; 75; 76 (twice); 77; 78; 114; 121; Ep. 11, 3; 17, 6; 19, 13; 20, 22; 27, 13; 63, 109; 70, 1; 71, 1.

quo, 26 times.

V. C. Abr. I, 4, 26; 9, 86; Mort. 10, 44; Fug. 7, 38; Apol. 9, 47; Expl. Ps. 39, 16; 48, 5; Expos. Ps. 118, 2, 15; 14, 11; Ex. Luc. II, 40 (twice); IV, 20; VIII, 35; 39.

M. Off. I, 29, 139; Exh. 3, 13; Fid. I, 12, 74; II, 8, 66; IV, 4, 47; V, 10, 131; Spir. III, 17, 118; Ep. 57, 10; 5, 5; 40, 7; 6, 6; 46, 2.

quomodo, 158 times.

V. C. Hex. I, 6, 22 (twice); II, 3, 11; III, 2, 9 (twice); 2, 10; 3, 12; 8, 33; 17, 71; IV, 8, 31; V, 11, 33 (twice); VI, 4, 27; 4, 29 (twice); Par. 7, 35; Cain I, 9, 36; Noe 22, 81; Abr. I, 2, 5; II, 8, 49 (3 times); Isaac 4, 18; 5, 44; Mort. 11, 48 (twice); Fug. 6, 33; 8, 46; Iacob I, 4, 15; 6, 23 (twice); Ios. 13, 79; Patr. 11, 55; Hel. 10, 36; Tob. 16, 55 (twice); Int. II, 2, 3; III, 5, 12; 8, 24; IV, 1, 4; 4, 15; 5, 20; 9, 35; Apol. 1, 1; 9, 48 (3 times); 14, 68; Expl. Ps. 1, 26; 35, 3; 35, 13; 36, 26; 36, 43; 36, 60 (twice); 36, 66 (5 times); 36, 71; 37, 14; 37, 21; 37, 24; 38, 5; 38, 13; 40, 1 (3 times); 40, 30; 40, 38; 40, 41; 43, 6; 43, 8; 43, 22; 43, 26; 43, 27; 43, 37; 43, 40; 47, 5; 61, 15; Expl. Ps. 118, 3, 20; 3, 23; 3, 32; 4, 4; 4, 10; 5, 3; 5, 26; 6, 3; 7, 6; 7, 10; 7, 32; 8, 34; 8, 45; 11, 4; 12, 20; 12, 22; 14, 38; 15, 35; 16, 42; 19, 18; 20, 33; 22, 3; 22, 4 (twice); 22, 13; Ex. Luc. II, 15 (twice); 17; 18 (twice); 40 (3 times); V, 46; VI, 91; 93; VII, 76; 129; X, 29; 70; 168.

M. Off. I, 30, 147; 48, 235; Virg. 10, 56; 14, 86; 19, 128;

Exh. 1, 2; 8, 52; Lap. 8, 35; Fid. III, 2, 12; 5, 35; 9, 59; 11, 77; 11, 83; 12, 92; V, 7, 99; 8, 100; Inc. 5, 42; 9, 100; 9, 101; Poen. I, 5, 21; II, 5, 37; 6, 46; 7, 61; 7, 65; Exc. II, 58; 114; Ep. 6, 14; 17, 3; 19, 1; 27, 5; 29, 12; 34, 5; 36, 5; 63, 83; 63, 97; 81, 4.

quoties, 3 times.

M. Off. II, 29, 150; Fid. III, 5, 40; Exc. I, 50.

ubi, 57 times.

V. C. Hex. I, 3, 10 (twice); Par. 1, 1; 12, 58; Cain II, 9, 27; Noe 18, 64; Abr. I, 5, 42; Isaac 6, 56; Mort. 12, 57; Hel. 8, 24 (5 times); Nab. 7, 37 (twice); Tob. 7, 27; Int. IV, 7, 27; Expl. Ps. 1, 15; 36, 24; 37, 9; 43, 89; Expos. Ps. 118, 2, 11 (3 times); 10, 10; 13, 26 (5 times); 14, 11; 14, 30; 14, 33; Ex. Luc. II, 49 (twice); IV, 7; VIII, 54 (twice); X, 46, 159 (twice).

M. Off. II, 28, 140; III, 5, 34; Vir. I, 5, 20; III, 7, 35; Vid. 4, 24; Virg. 9, 51; 10, 54; 12, 76; Exh. 9, 57 (twice); Fid. II, 12, 102; III, 11, 81; Spir. III, 18, 142; Inc. 9, 89; 9, 90.

ubinam, once.

M. Vid. 4, 24.

unde, 36 times.

V. C. Hex. I, 3, 10 (3 times); 9, 33; II, 3, 9; V, 11, 33; 23, 81; Par. 7, 35; Noe 19, 68; Abr. I, 9, 91; Mort. 10, 44; Tob. 21, 80; Int. 1, 9, 29; Expl. Ps. 1, 3; 1, 33; 37, 42; 38, 36; 40, 24; 43, 95; Expos. Ps. 118, 13, 2; 14, 30; 18, 4; Ex. Luc. VIII, 83 (twice).

M. Off. I, 36, 179; III, 3, 16; Fid. I, 19, 127 (twice); Spir. II, 9, 90; Poen. II, 11, 102 (twice); Ep. 6, 6; 8, 7; 21, 8; 29, 1; 37, 6.

ut, 4 times.

V. C. Noe 19, 70; Expl. Ps. 43, 79.

M. Fid. IV, 5, 58; Ep. 21, 9.

4. Introduced by a Conjunctive Particle.

an for *num.* While the use of *an* for *num* to introduce a single Indirect Question is already to be found in Classical Latin, the

interchange does not become frequent until Silver and late Latin, where the former often outnumbers the latter.[6] There are seven instances of *an* for *num* to introduce an Indirect Question in St. Ambrose.

V. C. Abr. I, 5, 35; Tob. 24, 91; Ex. Luc. VII, 221.
M. Off. I, 49, 241; Lap. 5, 20; Poen. II, 11, 99; Ep. 19, 20.

an for *utrum—an.* The use of *an* with a suppression of the first member to introduce a double Indirect Question is a usage of early Latin occurring not infrequently in Cicero.[7] There are five instances of *an* in the sense of *utrum—an* to introduce a double Indirect Question in St. Ambrose.

V. C. Noe 19, 68; Ex. Luc. II, 42.
M. Off. I, 35, 176; III, 16, 97; Spir. II, 8, 77.

num, once.

M. Ep. 24, 2.

si. There are various opinions as to when the particle *si* came to be used to introduce Indirect Questions.[8] Its occurrence is frequent in late Latin, where it is employed for the most part with the Indicative. The Subjunctive, however, is generally found when the main verb is an historical tense or in the Subjunctive mood.[9] There are ten instances of *si* introducing Indirect Questions with the Subjunctive in St. Ambrose, conforming very closely with the foregoing rule.

V. C. Hex. V, 8, 22; Abr. I, 9, 87; Isaac 4, 11; 6, 55; Ios. 7, 36; Tob. 18, 60; Expl. Ps. 38, 23; Expos. Ps. 118, 17, 30.
M. Vir. I, 11, 63; Fid. II, 12, 103.

si—an. The combination of particles *si—an* occurs once in St. Ambrose to introduce a second double Indirect Question where the first is introduced by *utrum—an.* The usage is peculiar to late Latin and is undoubtedly to be traced to the influence of colloquial speech.[10]

V. C. Hex. II, 2, 5.

sive—sive. The use of *sive—sive* in the sense of *utrum—an* to

[6] Stolz-Schmalz, 696.
[7] Kühner-Stegmann, 525.
[8] Bräunlich, 75.
[9] Stolz-Schmalz, 697.
[10] Kühner-Stegmann, 426 and 531.

introduce a double Indirect Question does not occur before late Latin.[11] The combination occurs once in St. Ambrose.

V. C. Par. 1, 1.

utrum. The use of *utrum* for the classical *ne* or *num* to introduce a single Indirect Question is found for the first time in late Latin.[12] There are 67 instances of *utrum* introducing a single Indirect Question in St. Ambrose.

V. C. Hex. II, 2, 5; 3, 8; III, 3, 14; VI, 8, 46; Par. 2, 7; 6, 34; 8, 40; 12, 57; Noe 29, 112; Abr. I, 4, 30; Iacob I, 8, 33; 8, 34; Expl. Ps. 1, 20 (twice); 1, 47; 61, 15; Expos. Ps. 118, 6, 28; 10, 28; 12, 10; 14, 14; 22, 39; Ex. Luc. V, 97; IX, 34; X, 83; 84; 87.

M. Off. I, 24, 106; 42, 204; III, 2, 8; 6, 43; 22, 138; Vir. II, 4, 25; Inst. 7, 49; Exh. 12, 83; Fid. I, 10, 66; 11, 68; 16, 100; IV, 4, 40; 9, 100 (twice); 11, 142; Fid. V, Pro. 2; Vid. V, 1, 22; 3, 48; 5, 66; 16, 202; Spir. I, 3, 44; 5, 69; II, 9, 97; 10, 105; 12, 141; III, 16, 111; 18, 134; 18, 137; 19, 148; Poen. I, 11, 48; Aux. 31; Ep. 7, 16; 13, 5; 18, 22; 22, 9; 22, 19 et 20; 27, 9; 31, 1; 34, 1; 45, 1; 50, 6.

utrum—an, 64 times.

V. C. Hex. I, 6, 22; II, 2, 5; 3, 11 (twice); 3, 14; III, 8, 36; IV, 4, 14; 4, 17; V, 12, 37; VI, 8, 46; Par. 8, 40; 9, 43; 12, 59; 15, 75; Cain II, 2, 7; Noe 19, 68; 27, 101; Abr. I, 3, 17; Apol. 11, 56; Expl. Ps. 1, 47 (twice); 36, 17; 36, 40; 36, 79; 43, 74; 43, 84; Expos. Ps. 118, 2, 22; 4, 2; 8, 32; 14, 24; Ex. Luc. III, 46; VI, 103; VIII, 6; 80.

M. Off. I, 8, 25; III, 2, 8 (3 times); Vir. I, 9, 55; Virg. 6, 28; Fid. IV, 3, 27; 9, 98; 9, 102; V, 1, 22; 3, 48; 6, 48; 16, 195 (twice); 16, 200; Spir. II, 4, 30; III, 18, 139; Poen. I, 8, 36; Myst. 8, 48; Exc. I, 3; Val. 44; Aux. 27; Ep. 21, 18; 22, 18; 22, 19 et 20; 24, 10; 58, 12; 60, 1; 60, 2; 72, 16.

utrum—an—an, once.

M. Virg. 6, 27.

utrum—an—vel, once.

M. Off. I, 29, 139.

[11] Stolz-Schmalz, 651. Cf. also Krebs-Schmalz, 570.

[12] Stolz-Schmalz, 651. Cf. also Colbert, 39.

utrum—aut—aut, once.

V. C. Apol. 7, 37.

utrum—sive, once.

V. C. Expos. Ps. 118, 8, 18.

utrumnam. The use of *utrumnam* to introduce an Indirect Question does not occur until the Vulgate and late Latin.[13] It occurs three times in St. Ambrose.

V. C. Abr. II, 5, 24.

M. Spir. I, Pro. 6; Exc. I, 47.

utrumnam—an, once.

V. C. Ex. Luc. VI, 11.

II. The Indirect Question expressed by the Indicative.

1. Introduced by an Interrogative Pronoun.

quis, 26 times.

V. C. Hex. V, 21, 70; VI, 8, 51; Noe 29, 110; Hel. 15, 53; Tob. 18, 60; Expl. Ps. 36, 57; 43, 41; 43, 49; 43, 85; Expos. Ps. 118, 5, 2; 12, 51; 17, 6; 19, 6; Ex. Luc. II, 40 (3 times); 86; X, 150.

M. Off. II, 6, 22; Vir. I, 3, 12; Virg. 7, 38; Inst. 8, 51; Fid. III, 16, 134; V, 14, 171; Ep. 26, 5; 35, 9.

2. Introduced by an Interrogative Adjective.

qualis, 3 times.

V. C. Expos. Ps. 118, 11, 12.

M. Vid. 10, 62; Lap. 5, 19.

quantus, 5 times.

V. C. Hex. VI, 8, 52; Noe 17, 62; Hel. 22, 81; Expl. Ps. 36, 36; Expos. Ps. 118, 14, 20.

qui, 20 times.

V. C. Hex. I, 4, 12; Cain II, 9, 27; 9, 34; Noe 12, 39; 13, 42; 21, 76; 34, 126; Fug. 2, 5; Ios. 9, 47; Expl. Ps. 1, 29; 43, 6; 43, 9; Expos. Ps. 118, 5, 31; 12, 35; 17, 24; Ex. Luc. VII, 58.

M. Fid. III, 14, 116; V, 2, 28; 18, 220; Ep. 45, 11.

[13] Stolz-Schmalz, 651 and Krebs-Schmalz, 709. Cf. also Arts, 95.

3. Introduced by an Interrogative Adverb.

cur, 6 times.

V. C. Par. 14, 70; Noe 16, 57; Expl. Ps. 40, 29; Expos. Ps. 118, 16, 15; Ex. Luc. X, 176.

M. Vir. I, 1, 4.

quam, 3 times.

V. C. Abr. I, 8, 73; Ex. Luc. II, 33.

M. Ep. 2, 12.

quando, 5 times.

V. C. Nab. 1, 2; Expos. Ps. 118, 12, 14; Ex. Luc. II, 40; V, 97 (twice).

quare, once.

M. Poen. II, 7, 65.

quemadmodum, 15 times.

V. C. Iacob II, 11, 52; Int. III, 3, 8; Expl. Ps. 37, 14; 37, 45; 38, 10; 43, 35; 43, 37; Expos. Ps. 118, 7, 11 (twice); 13, 2; Ex. Luc. IX, 4.

M. Off. I, 30, 152; Vir. III, 6, 28; Fid. V, 10, 120; Myst. 7, 40.

quo, 3 times.

M. Vir. II, 6, 43; Fid. I, 13, 85; Ep. 19, 20.

quomodo, 9 times.

V. C. Tob. 15, 52; Apol. 10, 54; Expl. Ps. 36, 1; 36, 79; 37, 15; 38, 23; Expos. Ps. 118, 20, 27; Ex. Luc. II, 40.

M. Ep. 26, 19.

ubi, 3 times.

V. C. Cain II, 9, 29; Int. I, 9, 30.

M. Fid. II, 12, 103.

ubinam, once.

V. C. Hex. I, 7, 25.

4. Introduced by a Conjunctive Particle.

si,[14] 22 times.

V. C. Hex. I, 9, 33; 10, 38; II, 3, 10; III, 2, 9; Iacob II,

[14] Cf. I, 4 above.

5, 24; Ios. 3, 9; 7, 36; Expos. Ps. 118, 7, 30; 17, 30; 18, 22; 22, 32; Expl. Ps. 40, 25; 43, 85.

M. Off. I, 4, 14 (3 times); 49, 240; II, 8, 44; Vir. I, 11, 63; Lap. 8, 34; Ep. 40, 9; 73, 4.

si—an,[15] once.

V. C. Expos. Ps. 118, 2, 18.

utrum—an, once.

M. Fid. V, 1, 22.

III. The Indirect Question with Ellipsis of Verb.

1. Introduced by an Interrogative Pronoun.

quis, 2 times.

M. Off. I, 9, 27; Vir. II, 5, 34.

2. Introduced by an Interrogative Adjective.

qualis, once.

M. Fid. IV, 7, 73.

quantus, 3 times.

V. C. Expos. Ps. 118, 8, 39.

M. Off. I, 24, 108; Ep. 29, 6.

qui, 5 times.

V. C. Cain II, 2, 7; Iacob I, 3, 11; Hel. 8, 24; Ex. Luc. II, 83.

M. Ep. 38, 8.

quot, once.

M. Off. I, 36, 182.

3. Introduced by an Interrogative Adverb.

cur, twice.

V. C. Fug. 2, 5 (twice).

quam, 8 times.

V. C. Par. 9, 42; Expos. Ps. 118, 5, 45; 16, 16; Ex. Luc. IV, 79; VI, 91.

M. Off. I, 25, 118; Ep. 37, 31; 37, 45.

quemadmodum, 3 times.

V. C. Expl. Ps. 37, 1; 37, 4.

M. Fid. IV, 8, 78.

[15] Ibid.

quomodo, 5 times.

V. C. Int. IV, 4, 18.

M. Fid. I, 16, 102; IV, 11, 156; Spir. III, 10, 68; Val. 31.

4. Introduced by a Conjunctive Particle.

utrum—an, twice.

V. C. Apol 11, 56.

M. Ep. 60, 1.

IV. Summary of the Indirect Question.

The data presented above show by way of summary that the Indirect Question occurs 2,083 times altogether in the works of St. Ambrose, distributed according to mood and introductory particle as follows:

In the Subjunctive, 1,927 times, introduced by
Interrogative Pronoun, 632 times.
Emphatic Interrogative Pronoun, once.
Interrogative Adjective for Interrogative Pronoun, 22 times.
Interrogative Adjective, 438 times.
Emphatic Interrogative Adjective, twice.
Interrogative Pronoun for Interrogative Adjective, 8 times.
Interrogative Adverb, 660 times.
Conjunctive Particle, 164 times.

In the Indicative, 124 times, introduced by
Interrogative Pronoun, 26 times.
Interrogative Adjective, 28 times.
Interrogative Adverb, 46 times.
Conjunctive Particle, 24 times.

With Ellipsis of Verb, 32 times, introduced by
Interrogative Pronoun, twice.
Interrogative Adjective, 10 times.
Interrogative Adverb, 18 times.
Conjunctive Particle, twice.

It is further to be noted that the introductory particles employed to introduce Indirect Questions in St. Ambrose are for the most part in accord with classical usage. The interchange of *qui* and *quis* constitute the only exception in the interrogative pronouns

and adjectives. The interrogative adverbs conform entirely to classical usage. The most notable exceptions occur in the use of the conjunctive particles. These may be summarized thus: *an, si, utrum* and *utrumnam* for *num* in single Indirect Questions and the combinations *si—an, sive—sive, utrum—an—vel, utrum—aut—aut, utrum—sive* and *utrumnam—an* in double Indirect Questions for the classical *utrum—an.* Finally it is to be noted that each of these latter irregular combinations occurs only once.

CHAPTER VI

The Indirect Command and Indirect Wish

The Command of Indirect Quotation in Classical Latin was regularly expressed by the Subjunctive with the introductory particle *ut* in a positive Indirect Command and *ne* in a negative Indirect Command (or Prohibition), a development which took place as an extension of and in connection with final substantive clauses.[1] The introductory particle, however, could be and frequently was omitted without any notable effect on the Indirect Command. In fact, among Classical writers its omission occurs quite frequently. While Indirect Commands naturally occur after verbs of "ordering and commanding", they also occur frequently after these same ideas merely implied and oftentimes to be supplied with difficulty from the context. Late Latinity, as we have already noted,[2] exhibits no departure from Classical usage in this phase of Indirect Discourse except in a considerable extension of the number of verbs governing the construction, employing the Subjunctive regularly with and without the introductory particles.

The Wish of Indirect Quotation in Classical Latin, like the Indirect Command, was regularly expressed by the Subjunctive with the introductory particle *ut* in a positive Indirect Wish and *ne* in a negative Indirect Wish, a development which took place like the Indirect Command as an extension of and in connection with final substantive clauses.[3] While the introductory particle could be omitted in the Indirect Command quite arbitrarily without any effect on the following object clause, its omission in the case of an Indirect Wish fulfilled a definite purpose. Thus, if the idea of "wishing" was emphatic, the simple Subjunctive without an introductory particle was employed. The Indirect Wish occurs regularly after verbs of "wishing and desiring." Late Latinity, as already noted,[4] shows no departure from Classical usage in this phase of

[1] Stolz-Schmalz, 764. Cf. also Kühner-Stegmann, II, 2, 221.
[2] Cf. Chapter I.
[3] Stolz-Schmalz, 764, Cf. also Kühner-Stegmann, II, 2, 225.
[4] Cf. Chapter I.

Indirect Discourse, employing the Subjunctive with or without an introductory particle conformably with the Classical usage.

The Indirect Commands which I have noted in the writings of St. Ambrose occur after verbs of "ordering and commanding," and after similar ideas expressed in certain substantives. I shall present Ambrose's use of Indirect Commands in this order:

I. The Indirect Command expressed by the Subjunctive.

1. After Verbs of "ordering and commanding."

acclamare, once.

M. Ep. 22, 14.

aio, twice.

V. C. Apol. 13, 61; Expos. Ps. 118, 8, 59.

clamare, twice.

M. Theo. 46; Ep. 46, 14.

denuntiare, once.

M. Ep. 6, 10.

dicere, 29 times.

V. C. Abr. I, 9, 82; II, 4, 15; 9, 59; Isaac 4, 27; Mort. 5, 18; Fug. 8, 48; Hel. 22, 83; Tob. 18, 61; Apol. 6, 31; Expl. Ps. 37, 15; Expos. Ps. 118, 8, 4; 8, 45; 13, 27; 15, 11; 15, 33; 20, 20; 22, 20.

M. Off. III, 15, 92; 15, 95; 19, 113; Inc. 9, 104; Aux. 19; Ep. 7, 12; 22, 11; 29, 14; 41, 28; 50, 4; 65, 9; 82, 2.

imperare, 5 times.

V. C. Ex. Luc. IV, 71; VII, 160; 176.

M. Poen. I, 13, 63; Ep. 63, 59.

indicere, once.

M. Off. I, 2, 7.

innuere, once.

V. C. Expl. Ps. 36, 36.

intimare, once.

M. Myst. 3, 16.

iubere, 16 times.

V. C. Hex. I, 7, 27 (twice); 8, 32; Cain II, 2, 9; Noe 20, 74; Tob. 20, 70; Int. IV, 7, 27; Expl. Ps. 45, 2 (twice); Expos. Ps. 118, 15, 16.

M. Off. I, 18, 72; Poen. II, 7, 56; Ep. 20, 26; 41, 1; 51, 9; 63, 53.

mandare, 11 times.

V. C. Expl. Ps. 37, 15; 37, 21; 37, 25; 40, 20; Expos. Ps. 118, 1, 14; Ex. Luc. VII, 63; 140; Ex. Luc. X, 173; 184.

M. Myst. 3, 16; Ep. 21, 11.

nuntiare, once.

V. C. Expos. Ps. 118, 12, 47.

praecipere, 12 times.

V. C. Hex. I, 8, 32; Abr. II, 6, 30; Mort. 5, 6, 16; Expl. Ps. 1, 31; Expos. Ps. 118, 1, 13; 20, 54; Ex. Luc. VII, 174.

M. Vir. III, 3, 14; Ep. 20, 13; 28, 1; 40, 16; 63, 102.

praedicare, once.

V. C. Expl. Ps. 37, 21.

praescribere, once.

M. Vid. 2, 12.

respondere, 3 times.

V. C. Expos. Ps. 118, 16, 11; Ex. Luc. I, 17.

M. Val. 18.

2. After the Idea of "ordering and commanding" expressed in certain Substantives.

mandatum, 6 times.

V. C. Expos. Ps. 118, 7, 34; 13, 3; 22, 21; Ex. Luc. VI, 66; 103.

M. Aux. 1.

praeceptum, twice.

V. C. Hex. III, 2, 10; Abr. II, 6, 30.

responsum, once.

M. Ep. 78, 1.

3. After the Idea of "ordering and commanding" expressed in certain Phrases.

accipere oraculum, once.

M. Spir. I, Pro. 1.

oraculum resultat, once.

V. C. Hel. 1, 1.

The instances of Indirect Wish which I have noted in the works

of St. Ambrose are treated in the following sections according to the employment or omission of the introductory particle.

II. The Indirect Wish expressed by the Subjunctive after Verbs of "wishing."

1. With Introductory Particle.

concupiscere, twice.

V. C. Expos. Ps. 118, 3, 33; 5, 30.

cupere, once.

M. Vir. I, 9, 56.

desiderare, twice.

V. C. Ex. Luc. VII, 89.

M. Exh. 1, 4.

malle, once.

V. C. Expl. Ps. 43, 14.

nolle, 5 times.

V. C. Expl. Ps. 48, 21; Expos. Ps. 118, 22, 32 (twice); Ex. Luc. II, 65 (twice).

optare, 4 times.

V. C. Ex. Luc. III, 25.

M. Exc. II, 133; Ep. 10, 4; 21, 19.

velle, 5 times.

V. C. Nab. 10, 45; Expos. Ps. 118, 2, 16; 22, 32.

M. Fid. V, 6, 86; Ep. 1, 5.

2. Without Introductory Particle.

velle, once.

V. C. Expos. Ps. 118, 5, 3.

III. Summary of the Indirect Command and Indirect Wish.

The data presented above show by way of summary that there are 99 instances of Indirect Command and 21 instances of Indirect Wish altogether in the works of St. Ambrose, distributed as follows:

The Indirect Command expressed by the Subjunctive.

After Verbs of "ordering and commanding," 88 times.

After the Idea of "ordering and commanding" contained in certain Substantives, 9 times.

After the Idea of "ordering and commanding" contained in certain Phrases, twice.

It is also to be noted that St. Ambrose never omits the introductory particle in an Indirect Command, regularly using *ut* in a positive Indirect Command and *ne* in a negative.

The Indirect Wish expressed by the Subjunctive after Verbs of "wishing."

With Introductory Particle, 20 times.

Without Introductory Particle, once.

SUMMARY AND CONCLUSION

The results obtained in this investigation of the use of Indirect Discourse in the works of St. Ambrose may be summarized as follows:

The Indirect Statement expressed by the Infinitive and Subject-Accusative occurs 5,504 times in the works of St. Ambrose after *verba declarandi et sentiendi* and similar ideas expressed in impersonal verbs, substantives, adjectives or phrases. Of the 5,422 instances of the Infinitive and Subject-Accusative after verbs, 4,904 are strictly in accord with classical usage. In 404 instances well established usages of Silver and late Latin are followed, while in 39 instances there is a return to an early usage. The Infinitive and Subject-Accusative is found 74 times after 28 verbs where the construction is entirely unusual and, as it seems, peculiar to St. Ambrose. The Indirect Statement in many of these instances can be justified only through a liberal extension of the usual meaning of the verb. These verbs are *adstipulari, digerere, evangelizare, explicari, inbuere, inducere, infundere, instruere, mutuare, oboedire, obtendere, patefacere, perpendere, perstrepere, perstringere, praecognoscere, praescire, prophetare, recognoscere, reserare, revelare, silere, subaudiri, subdere, subgerere, texere, tractare* and *trahere.*

The Indirect Statement expressed by a clause with a finite mood occurs 2,133 times in the works of St. Ambrose. Of the particles used to introduce these clauses, *quod* occurs most frequently, being found 997 times. It is employed with the Subjunctive 733 times and 247 times with the Indicative. *Quia* follows *quod* closely in frequency, being found 978 times. It is employed with the Subjunctive 122 times and 826 times with the Indicative. *Quoniam* is found to be comparatively rare in St. Ambrose, occurring only 51 times altogether. It is employed with the Subjunctive 12 times and 39 times with the Indicative. *Eo quod* is also found to be relatively infrequent in St. Ambrose in this construction. It occurs 31 times, being employed 23 times with the Subjunctive and 8 times with

the Indicative. The use of *Ut* to introduce an Indirect Statement in St. Ambrose is very rare, being found only 7 times. It is employed exclusively with the Subjunctive. The context has been given for each of the 7 instances, since several of them are doubtful.

The following tables will serve to illustrate this data in brief form, together with instances of such clauses as employ both moods after the same particle, and also where an ellipsis of the verb occurs.

Quod

Subj.	Ind.	Subj. and Ind.	Ellipsis.
733	247	5	12

Total 997

Quia

Subj.	Ind.	Subj. and Ind.	Ellipsis.
122	826	5	25

Total 978

Quoniam		*Eo Quod*		*Ut*
Subj.	Ind.	Subj.	Ind.	Subj.
12	39	23	8	7
Total 51		Total 31		7

The principles according to which the finite moods replace the Infinitive and Subject-Accusative in Indirect Statements in late Latinity were first satisfactorily set forth by Löfstedt,[6] who showed that these changes were not to be explained by the introductory particle, as had been formerly supposed,[7] but that each individual case had to be explained by a psychological interpretation of attendant circumstances. The rule was later given definite form by Salonius,[8] who states that the authors whom he has studied use the Indicative when the content of the subordinate clause is to be shown as real or certain, whereas they use the Subjunctive when they wish to express the action of the object clause as imaginary, conjectural, improbable or entirely unreal, especially after a negative

[6] Löfstedt (2), 119 ff. [7] Mayen, 56. [8] Salonius, 307.

independent clause. The views of Löfstedt and Salonius were later confirmed by Svennung,[9] who states similarly that in Orosius the Indicative is employed if the speaker himself wishes to state something as actual and certain, whereas the Subjunctive is employed if either the content of the subordinate clause is to be shown as somewhat false or improbable, or that the speaker does not wish to commit himself regarding the truth of the statement in the subordinate clause. This rule finds considerable corroboration in St. Ambrose, and the moods employed show sufficient regularity to exclude our author from that class of writers who are said to use the Subjunctive or Indicative in Indirect Discourse without discrimination. Notwithstanding exceptions which are acknowledged to be considerable, a satisfactory explanation in the great majority of instances indicates that there is a fundamental difference in the use of the Subjunctive and Indicative in the works of St. Ambrose, where it replaces the Infinitive and Subject-Accusative in Indirect Statements.

While the proportionate use of the two constructions, i. e. Infinitive with Subject-Accusative and conjunction with a finite mood, in all the works of St. Ambrose, is found to be representative of the distribution in many of his works, some show a notable variation in favor of one or the other construction. Thus, the following works show a considerably larger per cent. in favor of the clause construction than is exhibited by the total enumeration for the entire group.

V. C. Noe	132 *acc. c. inf.*	42 *quod*	19 *quia*	1 *quoniam*	5 *eo quod*	——
Isaac	28 *acc. c. inf.*	7 *quod*	9 *quia*	——	——	——
Fug.	24 *acc. c. inf.*	5 *quod*	10 *quia*	——	——	1 *ut*
Iacob	54 *acc. c. inf.*	18 *quod*	8 *quia*	——	2 *eo quod*	——
Patr.	20 *acc. c. inf.*	4 *quod*	5 *quia*	1 *quoniam*	——	——
Nab.	31 *acc. c. inf.*	7 *quod*	6 *quia*	1 *quoniam*	1 *eo quod*	——
Int.	80 *acc. c. inf.*	16 *quod*	23 *quia*	2 *quoniam*	2 *eo quod*	——
Expl. Ps.	429 *acc. c. inf.*	106 *quod*	121 *quia*	5 *quoniam*	4 *eo quod*	——
M. Inst.	29 *acc. c. inf.*	8 *quod*	10 *quia*	——	——	——
Spir.	308 *acc. c. inf.*	47 *quod*	113 *quia*	——	——	——
	1135 *acc. c. inf.*	260 *quod*	324 *quia*	10 *quoniam*	14 *eo quod*	1 *ut*
			609			

[9] Svennung, 89.

With the exception of the *De Institutione Virginis* and the *De Spiritu Sancto,* this group is entirely composed of the exegetical works. The greater frequency of the clause construction in the exegetical works is significant, and may be explained by the fact that in these works our author came into closer contact with and was more influenced by the Greek ecclesiastical language. While the *De Mysteriis* and the *Sermo contra Auxentium de Basilicis Tradendis* are to be classed in this group, they have the further significance of constituting the only instances of all the works of St. Ambrose in which the frequency of the clause construction exceeds that of the Infinitive and Subject-Accusative. The distribution of the constructions in these two works is as follows:

M. Myst.	26 *acc. c. inf.*	17 *quod*	12 *quia*	1 *quoniam*	
				30	
Aux.	22 *acc. c. inf.*	18 *quod*	9 *quia*		
			27		

The following works, on the other hand, show a larger per cent. in favor of the Infinitive and Subject-Accusative construction than that exhibited by the entire group.

V. C.	Hex.	324 *acc. c. inf.*	58 *quod*	48 *quia*	1 *quoniam*	2 *eo quod*	—
	Par.	146 *acc. c. inf.*	11 *quod*	37 *quia*	1 *quoniam*	———	—
	Cain	75 *acc. c. inf.*	12 *quod*	8 *quia*	———	———	—
	Ex. Luc.	759 *acc. c. inf.*	98 *quod*	110 *quia*	5 *quoniam*	3 *eo quod*	1 *u*
	Ios.	55 *acc. c. inf.*	14 *quod*	2 *quia*	1 *quoniam*	2 *eo quod*	—
	Hel.	44 *acc. c. inf.*	4 *quod*	1 *quia*	———	———	—
M.	Off.	273 *acc. c. inf.*	42 *quod*	15 *quia*	5 *quoniam*	1 *eo quod*	1 *u*
	Vir.	46 *acc. c. inf.*	6 *quod*	2 *quia*	———	———	—
	Vid.	40 *acc. c. inf.*	6 *quod*	2 *quia*	———	———	—
	Lap.	17 *acc. c. inf.*	———	2 *quia*	———	———	—
	Poen.	128 *acc. c. inf.*	21 *quod*	15 *quia*	3 *quoniam*	———	—
	Exc.	163 *acc. c. inf.*	18 *quod*	7 *quia*	1 *quoniam*	———	1 *u*
	Theo.	25 *acc. c. inf.*	4 *quod*	2 *quia*	———	———	—
	Ep.	686 *acc. c. inf.*	128 *quod*	60 *quia*	6 *quoniam*	1 *eo quod*	1 *u*
		2781 *acc. c. inf.*	422 *quod*	311 *quia*	23 *quoniam*	9 *eo quod*	4 *u*
					769		

It is noteworthy that a comparison of the dates of composition of St. Ambrose's individual works shows a tendency on his part to make greater and greater use of the clause construction as he grows older. In other words, St. Ambrose seems to be breaking away from his strong Classical training and, whether consciously or not, is being influenced by the Greek ecclesiastical language and popular speech. The occurrence of only 2 clause constructions, both of which are introduced by *quia,* beside the 17 Indirect Statements expressed by the Infinitive and Subject-Accusative in the *De Lapsu Virginis Consecratae* is quite striking, since a distribution in this proportion is not found in any of the other works of St. Ambrose. Since the work is of doubtful authenticity, this may be considered as at least contributory evidence of some value in the controversy. If the work can be definitely assigned to St. Ambrose, the frequency of the Infinitive and Subject-Accusative might indicate it to be one of his earliest works.

The results of the foregoing summaries of the Indirect Statement in the works of St. Ambrose may now be compared with the results obtained in similar studies of other late writers. While this phase of Latin syntax has as yet been completely investigated in only a few authors, a general idea of the status of Indirect Discourse in late Latinity may still be obtained from such works as do exist. Comparison will first be made with those writers whose use of the Indirect Statement has been most thoroughly studied.

Tertullian [10]	2,500 *acc. c. inf.*	56 *quod*	11 *quia*	7 *quoniam*	———	——
Cyprian [11]	918 *acc. c. inf.*	38 *quod*	24 *quia*	12 *quoniam*	———	——
Lucifer of Cagliari [12]	638 *acc. c. inf.*	70 *quod*	31 *quia*	1 *quoniam*	———	——
Filastrius [13]	450 *acc. c. inf.*	113 *quod*	4 *quia*	———	———	3 *ut*
Ambrose	5,504 *acc. c. inf.*	997 *quod*	978 *quia*	51 *quoniam*	31 *eo quod*	7 *ut*

It is immediately seen from this table that the clause construction is proportionately more frequent in St. Ambrose than in the other writers. This circumstance is as one would expect, since our author writes at a later period. Each author shows an increase in the use of the clause construction over his chronological predecessor. Ambrose, however, shows only a slight increase over Filastrius

[10] Mayen, 48.
[11] Ibid.
[12] Ibid.
[13] Juret (2), 146.

in the use of the particles in Indirect Discourse since both St. Ambrose and Filastrius wrote at about the same period, the former during the second half of the fourth century, the latter possibly during the first half. After the clause construction made its first appearance in the literary language, whether as the revival of a popular idiom or as the result of foreign influence, its progress was, as we have seen, slow and gradual at first. It is met for the first time in Bell. Hisp. 36, 1 and then does not occur again until some thirty years later when 2 instances of it are found in Hyginus. During the course of the 1st and 2nd centuries of the Christian era it occurs twice each in Pliny the Younger and in Tacitus, once in Florus, 6 times in Justinus, once in Suetonius, 11 times in Apuleius, and 14 times in Gellius. Coming, however, to the Christian writers of the 3rd and 4th centuries, the frequency of this construction increases remarkably over that in the first 2 centuries as is evidenced by the foregoing statistics from Tertullian, Cyprian, Lucifer of Cagliari, Filastrius, and Ambrose. That the construction continued to increase and become more widespread throughout the succeeding centuries is further substantiated by the results obtained by Salonius[14] in an examination of a 6th century text, the *Vitae Patrum,* which reveals the clause construction to be quite in the ascendency at this date. His statistics are as follows:

	quod	*quia*	*quoniam*	*quomodo*	*acc. c. inf.*
Ps. Rufinus	27	70	12	3 = 112	78
Pelagius	19	297	4	— = 320	112
Joannes	3	40	2	1 = 46	27
Paschasius	24	20	3	1 = 48	55
	73	427	21	5 = 526	272

While the clause construction is thus seen to have become extremely popular among the Christian writers, it is found on the other hand to have been used with the greatest reserve at all times by the profane writers. The following may be taken as quite representative of its frequency among these authors during the 1st and 2nd centuries of the Christian era.[15]

[14] Salonius, 325.

[15] The figures are according to Mayen.

Petronius	224 *acc. c. inf.*	4 *quod*
Ps. Quintilian declam. maiores	160 *acc. c. inf.*	8 *quod*
Florus	38 *acc. c. inf.*	1 *quod*
Justinus	226 *acc. c. inf.*	6 *quod*
Apuleius met.	221 *acc. c. inf.*	9 *quod*
de Plat.	100 *acc. c. inf.*	1 *quod*
Gellius	1550 *acc. c. inf.*	14 *quod*
Scriptores Historiae Aug.	1124 *acc. c. inf.*	38 *quod*

This reserve in the use of the clause construction is not peculiar to the profane writers of the early centuries only, since we find the same characteristic in profane writers as late as the 5th and 6th centuries, thus: [16]

Macrobius comment.	411 *acc. c. inf.*	12 *quod*	11 *quia*	
Saturnal.	556 *acc. c. inf.*	8 *quod*	5 *quia*	
	967 *acc. c. inf.*	20 *quod*	16 *quia*	
		36		
Caelius Aurelianus	650 *acc. c. inf.*	18 *quod*	22 *quia*	5 *quoniam* 4 *quomodo*
		49		
Martianus Capella	187 *acc. c. inf.*	3 *quod*	1 *quoniam*	
		4		

Mayen explains the difference existing between the two works of Macrobius as the result of an effort on the part of this author to correct his style of writing after coming into closer contact with Ciceronian Latinity. The suggestion is plausible, and may be further applied to explain the vast difference in the use of the constructions of Indirect Statement existing between the Christian and profane writers throughout the early centuries of our era. The profane writers naturally turned to the Classics for their models, and hence were always directly under the influence of classical idiom, whereas the Christian writers were always necessarily exposed to the influence of the Greek ecclesiastical language and were always ready to make use of the popular idiom on any

[16] Ibid.

occasion. Furthermore, they did not cultivate literature for its own sake but employed it for the most part to serve practical ends in the defense and spread of the Christian religion.

We will now pass to a brief consideration of a few late authors, whose use of Indirect Discourse thus far has only been partially investigated. The use of a clause instead of the Infinitive and Subject-Accusative to express an Indirect Statement is found to be sufficiently frequent in the writings of St. Jerome to be termed a striking characteristic of his style. After citing numerous examples of its occurrence, Goelzer[17] remarks: "On voit, par cette multitude d'exemples, comme, à cette époque, les tours populaires pénétraient aisément dans la langue écrite. La construction avec *quod* au lieu de la proposition infinitive ne contribue pas peu à donner au style de saint Jérôme, comme à celui de ses contemporains, une physionomie toute moderne." The clause construction is similarly found to be relatively frequent in the writings of St. Augustine. Dokkum[18] indicates its occurrences in the *De Civitate Dei, Confessions,* and *Letters* to be as follows:

	quod		*quia*		*quoniam*	
	Ind.	Subj.	Ind.	Subj.	Ind.	Subj.
Civ. Dei.	48	69	5	–	4	–
Confessions	26	30	20	3	8	–
Epistulae	27	84	20	3	–	–
	101	183	46	6	12	–

Regnier[19] cites examples for the *Sermons* and remarks: "Les exemples qui suivent n'ont d'autre but que de faire voir que saint Augustin aime assez cet emploi du mot, cette tournure qui se rapproche beaucoup des habitudes des langues romanes." The clause construction is also employed by St. Avitus, but perhaps more reservedly than by the other writers as indicated by Goelzer:[20] "Sans doute il a, comme les écrivains de son temps et comme ses prédécesseurs, usé de la construction nouvelle, mais on va voir par

[17] Goelzer (1), 381.
[18] Dokkum, 67. Cf. also Colbert, 50-51 and Arts 103-104.
[19] Regnier, 112.
[20] Goelzer (2), 265.

la liste complète des passages où elle se rencontre qu'il l'a fait avec une certaine réserve." Bonnet[21] gives a partial indication of the use of Indirect Discourse in St. Gregory of Tours by a comparative study of the constructions in the eighth book of the *History of the Franks* and the first ten chapters of the *Lives of the Fathers* by the same author. His results are as follows:

Histoire des Francs, Livre VIII	54 *acc. c. inf.*	11 *quod*	9 *quia*
Vie des Pères, Chap. I-X	70 *acc. c. inf.*	13 *quod*	13 *quia*
	124 *acc. c. inf.*	24 *quod*	22 *quia*
		46	

Now in so far as judgment can be passed on the basis of partial investigations, it seems probable that St. Ambrose is not remarkably less Classical than these authors in his manner of expressing Indirect Discourse. In all probability when this phase of syntax has been completely investigated in all the Christian writers of about the time of St. Ambrose, the difference between them will be insignificant for writers of the same period. All will necessarily reflect the influence of the Greek ecclesiastical language as well as that of the native popular speech, always of course, to a certain greater or less degree in accord with the personal tastes of each author. The sources from which the Christian writers drew the material for their discourses, were almost entirely Greek, and since they wrote primarily for the instruction of the people, they were forced to draw upon the language of the people or suffer their works to fail in their practical aim. This last alternative could receive no consideration from those who were writing in the interests of Christianity, and thus both the Greek ecclesiastical language and the native popular speech have left their stamp markedly, at least as far as Indirect Discourse is concerned, upon the writings of the Church Fathers.

The language of St. Ambrose shows remarkable regularity in the clear use of either one or the other construction of Indirect Statement. The only occurrences of what may be termed a contamination of constructions are 2 instances of *quia* to introduce an Infinitive with Subject-Accusative, and 8 instances where the

[21] Bonnet, 666.

two different constructions follow the same verb. These numbers are, of course, entirely insignificant. Furthermore, St. Ambrose does not differ from other late writers in his use of "contamination." *Quod* used to introduce an Infinitive and Subject-Accusative is noted in Cyprian, Ps. Cyprian, Lactantius, Filastrius, Lucifer of Cagliari, Fulgentius, and Sulpicius Severus.[22] The similar use of *quia* is found in the *Peregrinatio Aetheriae*,[23] in Lucifer of Cagliari[24] and in Orosius.[25] The successive use of both constructions after the same verb is found in Ammianus Marcellinus,[26] Lucifer of Cagliari,[27] Cyprian,[28] and Augustine.[29]

The Indirect Question occurs 2,083 times in the works of St. Ambrose. The Subjunctive mood is employed in 1,927 instances and the Indicative in 124 instances. The remaining 32 instances show an ellipsis of the verb. The Indirect Questions are introduced by interrogative pronouns, adjectives, and adverbs in 1,893 instances, and by conjunctive particles in 190 instances. The particles employed by St. Ambrose to introduce Indirect Questions conform for the most part to Classical usage. The interchange of *qui* and *quis* constitutes the only exceptions in the interrogative pronouns and adjectives. The interrogative adverbs conform entirely to Classical usage. The most notable departures occur in the use of conjunctive particles. Here we find, *an, si, utrum,* and *utrumnam* for *num* in single Indirect Questions, and the combinations *si—an, sive—sive, utrum—an—vel, utrum—aut—aut, utrum—sive* and *utrumnam—an* in double Indirect Questions for the classical *utrum—an.*

While a complete study of this phase of Latin syntax has not been made in any one author, a general idea of the status of the Indirect Question in late Latinity may be obtained from the partial investigations. Hoppe[30] in his study of the syntax and style of Tertullian mentions the use of the Indicative in Indirect Questions, and cites 11 examples. Bayard[31] cites one example for Cyprian.

[22] Stolz-Schmalz, 721.
[23] Löfstedt (2), 251.
[24] Hartel, 49.
[25] Svennung, 89.
[26] Hagendahl, 128.
[27] Hartel, 49.
[28] Bayard, 230.
[29] Colbert, 51.
[30] Hoppe, 72.
[31] Bayard, 166.

Hartel [32] states that the Indicative is used not infrequently in Lucifer of Cagliari. Juret,[33] speaking of the use of the Subjunctive and the Indicative in Indirect Questions in St. Filastrius, says: "Au contraire le subjonctif (14 fois) est encore plus frequent que l'indicatif (11 fois)." Colbert [34] cites 6 instances of the Indicative in Indirect Questions for the *De Civitate Dei* of St. Augustine. Arts [35] states that in the *Confessions* there are approximately 120 Indirect Questions expressed by the Subjunctive and 35 by the Indicative. Speaking of the Indicative in Indirect Questions in the *Sermons* of the same author, Regnier [36] says: "Nous le trouvons souvent employé pour le subjonctif." Goelzer [37] says for St. Jerome: "Toutefois il est juste de remarquer que saint Jérôme emploie plus fréquemment le subjonctif que l'indicatif dans l'interrogation indirecte," and for St. Avitus: [38] "Toutefois, il semble qu' Avit emploie surtout le subjonctif; car dans tout l'ensemble de son oeuvre je n'ai pu relever que quelques constructions fautives avec l'indicatif." And finally, Bonnet [39] states for Gregory of Tours: "Le subjonctif est pourtant le mode employé le plus ordinairement et sans qu'on puisse observer de différence selon le verbe principal, ou selon la particule ou le pronom interrogatifs." From these observations on the use of the Subjunctive and the Indicative in Indirect Questions in certain patristic writers it is clearly evident that the status of this phase of Latin syntax is much the same in all writers of the period. All were exposed to the same tendencies in the late developments of the language, and hence the traces of these tendencies are apparent in an equal degree, modified slightly to suit personal tastes. A complete study of this phase of syntax in any one author of the same standard and period would in all probability reveal much the same results as our study has revealed for St. Ambrose. The use of the Indicative to express an Indirect Question in the literature of late Latin like the analogical construction seen in the use of a *Quod, Quia, Quoniam* etc. clause to express an Indirect Statement is to be explained similarly,

[32] Hartel, 50.
[33] Juret (2), 153.
[34] Colbert, 49.
[35] Arts, 94.
[36] Regnier, 68.
[37] Goelzer (1), 355-356.
[38] Ibid. (2), 323-324.
[39] Bonnet, 676.

by the influence of the Greek ecclesiastical language and popular speech, to both of which patristic writers were unavoidably exposed.

There are 99 instances of Indirect Command and 21 instances of Indirect Wish in the works of St. Ambrose. These show no deviation from the usages of the Classical language. They are regularly expressed by the Subjunctive with the introductory particle *ut* (negative *ne*), representing a development which took place in connection with and as an extension of the final substantive clause in the Classical language itself.[40]

This detailed study of the use of Indirect Discourse in the works of St. Ambrose has revealed an appreciable departure from the usage of the Classical language in the structure of this phase of Latin syntax. Such comparison with other late writers as could be made has further revealed, however, that St. Ambrose bears a striking similarity in his use of Indirect Discourse to the other representatives of the Latinity of his Age. Hence the conclusions reached in this study of the use of Indirect Discourse in the language of St. Ambrose may be an indication of the nature of Indirect Discourse in patristic Latin literature generally.

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[40] Stolz-Schmalz, 764. Cf. also Kühner-Stegmann, II, 2, 221.

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